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ABSTRACT

Selected conference proceedings (keynote addresses and workshop presentations) are compiled in this report of the first National Indian Child Conference, held in Phoenix, November 13-16, 1978, and attended by 1,800 people representing over 100 tribes in the United States and Canada. The text of eight addresses are included; they cover a wide range of general issues in child welfare as well as specific programs designed to help children, e.g., International Year of the Child, Project Head Start, Title XX. Abbot Sekaquaptewa discusses the changing role of the Indian family and the importance of traditional Indian values in child rearing; Karl Menninger advocates Indian control of education; Rick Lavis reviews and critiques federal legislation and the role of the Bureau of Indian Affairs in Indian and Alaskan Native education. The workshop presentations summarized deal with the needs of Indian children in relation to health, nutrition, education, and family life and describe a number of model programs for Indian children with special needs. The appendices show the number of conference attendees by reservation and tribe and provide a directory of conference presenters. (JH)

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REPORT
OF THE FIRST
NATIONAL INDIAN CHILD CONFERENCE

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NATIONAL INDIAN CHILD CONFERENCE

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TOMORROW CAN BE BETTER FOR INDIAN CHILDREN

NOVEMBER 13 - 16, 1978
PHOENIX, ARIZONA

RC 011917

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Abbott Sekaquaptewa, Hopi
Maryetta Tsosie, Colorado River
John Wilson, Navajo

Alternates:
Ralph Antone, Papago
Lolita Carter, Colorado River
Sheldon Swick, Mohave

Save the Children

. . . THE CONFERENCE SPONSOR, is a non-profit, tax exempt charitable agency dedicated to improving the lives of needy children wherever they may be.

Save the Children believes that the needs of children are best met when the needs of their family and community are taken into consideration. The agency's programs, therefore, stress community projects which build self-help skills and group cohesion. Our one aim is to help people build a better life for themselves and their children.

Save the Children is a member of the Save the Children Alliance, the American Council of Voluntary Agencies for Foreign Service, and the International Council of Voluntary Agencies. The Agency holds consultative status with UNICEF and the United Nations Economic and Social Council.

Save the Children has been helping since 1932.

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TABLE OF CONTENTS

INTRODUCTION 5

RATIONALE 6

THE NATIONAL INDIAN CHILD CONFERENCE

Opening Session Remarks 7

ADDRESSES

Tomorrow Can be Better for Indian Children
Abbott Sekaquaptewa 9

Indian Children - Past Present and Future
Karl Menninger 11

Foundations for the Future
Wendell Chino 11

WORKSHOPS

Health and the Indian Child 13

Nutrition and the Indian Child 19

Education and the Indian Child 21

Parent/Child Relationships 25

Recreation and the Indian Child 28

Special Programs and the Indian Child 29

Legal and Legislative Programs Affecting the Indian Child 31

Programs for the Indian Child with Social and Psychological Problems 32

Community Development and the Indian Child 34

Personal, Social and Economic Subjects Relating to the Indian Child 36

ADDRESSES

International Year of the Child
Jean Young, ... 39

Existing Federal Programs - Future Plans - Future Needs
Rick C. Lavis, ... 43

Administration for Children, Youth, and Families (Project Head Start)
Pecita Lonewolf 47

Title XX as it Relates to Indian Children
John Lewis 49

World of the Indian Child 51

CONCLUDING REMARKS 55
FUTURE PLANS 60
LIST OF TRIBAL AFFILIATION 61
DIRECTORY OF PARTICIPANTS 64

INTRODUCTION

WHY AN INDIAN CHILD CONFERENCE?

The following statement by Jack Charles defines one of the challenges implicit in the planning of programs to meet the needs of Indian children and youth. His statement also defines a personal challenge to each of us as parents of Indian children. For without our children there can be no Indian world, there can be no Indian future.

> "Conquered peoples, and especially those who have experienced a brutal conquest, tend to isolate themselves from their conquerors, spatially where possible, and inwardly (psychologically) almost universally. They tend to develop styles of behavior which cause them to often be categorized as apathetic, withdrawn, irresponsible, shy, lazy and helpless in terms of managing their own affairs. Alcoholism and excessive personalistic factionalism seem to typify such defeated, powerless populations, and individuals exhibit signs of possessing serious inferiority complexes and a weak or negative sense of personal identity. This style of behavior tends not to be greatly ameliorated by paternalistic-elitist reform or welfare programs which may subsequently be administered by the dominant population, perhaps because such prodigious efforts serve simply to reinforce a sense of inferiority and incapacity."*

Our lives, our children's lives, our history, our cultures, our religions, are important to us. Our old people for centuries have carried on these things and given them to us. The world they gave us is ours. It is ours to shape and mold as a potter would work with the clay. We may not be happy with the "clay" and "tools" we were given but nonetheless they are ours. We must care for this world, keep it safe, and look at it closely from time to time. We must notice its flaws, and accept those flaws we cannot change. But we must also "smooth out the lumps" and "touch up the decoration" as time goes along. Our children must be allowed to explore with us its surfaces using their hands and eyes. And when the time has come to pass on that beautiful pot with all its flaws, we must present it to them so they will take it bravely.

We are not all master pot-builders, but it is not reason enough to entrust it to the care and making of others. Nor is it not reason enough to entrust the complete molding and making of our children to the "experts." We know our children as no one else does. We *are* the "experts." We must be bold, we must reach out into our children's world and help them as best we know how. We will stumble, we will make mistakes, but from those mistakes we will learn. We will be stronger, our children will see us as more real, more human, more caring. They will learn from us that there is a world and a future for Indian people.

A conquered peoples we have been. A conquered peoples we are no longer. We have our children and they are our life and our future too.

WHO TOOK PART IN THE CONFERENCE?

The National Indian Child Conference, sponsored by Save the Children's American Indian Program, was held in Phoenix, Arizona, November 13-16, 1978, with 1800 participants, many of whom were from the grassroots. In terms of attendance and participation, the conference was a huge success. (Well over 100 tribes from the United States and Canada were represented.) This conference, distinct from any other Indian conference, reached grassroots people, many of whom had never before attended a conference, and dealt with concerns in all areas of human welfare and potential. Likewise, the presentation of model programs, health and nutrition programs, alternatives to boarding school education, alcoholism treatment programs geared to Indian needs, and employment programs were highly rated by attendees. The forum provided the opportunity for sharing ideas and problems by service givers and Indian parents alike. The conference was financed by friends of Save the Children. Many were small and large contributing individuals; others were large corporations; ie. Coca Cola, Montana Power Company and the Hartz Foundation of Minnesota.

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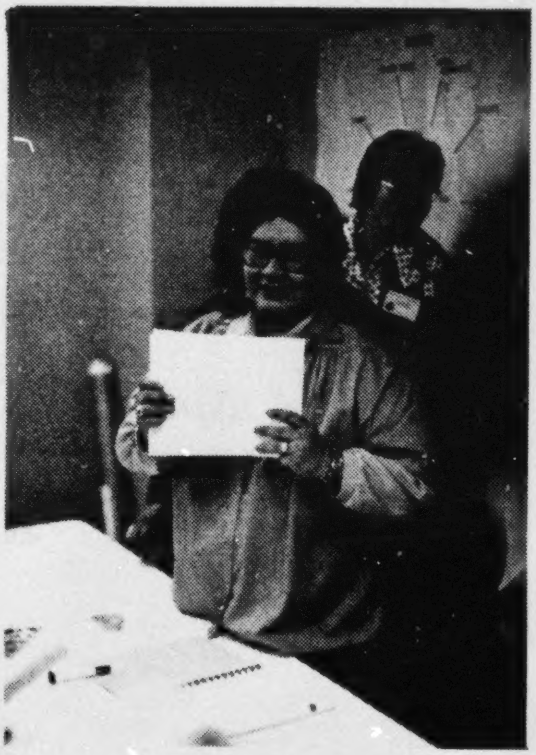
* Charles, Jack: Quote from **Five Heritages: Teaching Multi-Cultural Populations**, edited by James C. Stone and Donald P. O'Nevl. Publisher, Van Nostrand Reinhardt, New York, 1971.

RATIONALE FOR PRESENTATIONS IN THE REPORT

In addition to the General Sessions a total of forty-five individual workshops were held during the three days of the Conference. Recognizing the enormity of the task, both from a logistic and time frame, the steering committee decided that it would be impractical to attempt to do an in-depth report of each workshop or of the general sessions. However, because many of the participants have requested transcribed reports of specific workshops and keynote addresses it was decided to form a committee and give it the task of selecting, from the recordings developed, those workshops and keynote addresses that best lend themselves for reproduction. This report is intended to accomplish this task.



OPENING REMARKS AND INTRODUCTIONS

Leroy Falling, Chairman, NICC Steering Committee

OPENING SESSION REMARKS

INVOCATION -
Reverend Sonny Claus

Let us pray. Holy Father, how thankful we are for this beautiful day. We thank you, Lord, for the sunshine after the rain. We thank you for this Conference and we pray, Lord, that truly this Conference might bring much sunshine and hope for our Indian children. We thank you, Lord, for the leadership of this Conference and we pray that Thou will give wisdom to each leader and to each one who has a part. We pray, Lord, that the results of this Conference will truly benefit our people. As we read in your word, it tells us that children in the home are like arrows in the quiver. We pray, Lord, that through this Conference we might be able to give guidelines to our Indian families so that they might give the right direction to our children. We know how important it is to realize that the very heart of the problem among our Indian children, and our Indian parents, and our Indian homes today is not only a social problem but is a spiritual problem at the very heart. And we pray, Lord, that Thou will help us that we might acknowledge this and that we might realize that it's through your wonderful grace and love that we can see the fulfillment of the law, not only in the land but your law written in our hearts. Help us, we pray, that we might have the understanding during these days to truly help our people. Give us strength to accept the challenge. Give us compassion to help the oppressed. Give us love to share the burdens of others. Give us understanding to do your will. Give us courage to accept our responsibilities. And we pray, Lord, even as the Lord Jesus said in his ministry here on earth, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven." And so, Lord, we look to Thee for your blessing and for your guidance during these days. In Jesus' name, Amen.

PRESENTATION OF THE PAIUTE FLAG SONG -
Virginia Zuniga, Viola Zuniga

A song is a gift from the giver and it should be respected as such. The Great White Songcaller, Walt Whitman, once said, "Give me the power to speak beautiful words. Keep the rest." And he still sings today in the leaves of God. So too our songs are today. Listen to the wind. Look into the eyes of men and women and hear their hearts sing and cry.

WELCOMING ADDRESSES -
Leroy Falling

Welcome to the World of the Indian Child. You folks do not need any introduction to that world because you make up a big part of the Indian child's world. For the next few days we're going to be sharing and exploring the mystical and sometimes confusing and frustrating world of the Indian child. Hopefully we will emerge from this Conference with a better understanding, new tools and new plans for helping the Indian child in the various communities where you live. I think, in working with grassroots people on this Conference, we have learned, once again, that the Indian child is a very tough child. He has weathered the storm and he has contributed considerable in the process. The Indian child is a sibling, a brother or sister in the family, student at school, but beyond that he is an Indian, a cultural Indian, learning sometimes two or three languages. And when we think of that, we remember he lives in a very demanding and complex world. Enjoy your time with us during this busy week.

Franklin McCabe

It is an honor and a pleasure to be here this morning. I was quite amazed at the number of people here. It's always an honor to participate in any activity encouraging those who work with Indian people. I really believe that you are the ones who motivate our Indian people. I was the President of the Intertribal Council of Arizona, an organization intended to be a liaison between the Bureau of Indian Affairs and the State of Arizona. Our purpose is to make an effort to combat whatever issues might encroach upon or abdicate treaties' responsibilities. One of the most increased activities of the Indian world today is organization. We, as tribal leaders and tribal people, have had to organize to maintain our sovereignty and our civil liberties. I know, from my observation as a tribal leader, there are Indian people who have been able to win victory after victory anywhere there are Indian children being educated and cared for. Because of caring leadership, our Indian people today are more sophisticated. We are no longer fighting in battlefields, but fighting in the courts of our Country. And because of the sophistication we are suffering backlash. Indians are winning in Montana, in Maine and the Northwest. So it's not very popular to be an advocate for Indian rights.

The theme, Tomorrow Can Be Better For Indian Children, is very appropriate. I know putting a conference together is lot of work. Mr. Falling and Ms. Coffey put a great amount of effort in it and it takes a team effort. To win a rope-pulling contest, the team members must all pull in the same direction. So it is with conferences of this sort. I'm looking at the agenda and the program and workshops that are scheduled for you. Some very good workshops are planned. By learning some new concepts during this week, you can be a more effective teacher, social worker or parent.

An old saying I recall goes like this, the child is the father of the man. Remember that . . . the child is the father of the man. To me that means when our Indian children are young and grasping for knowledge, looking for success models, finding someone to emulate, they are very curious. In fact sometimes, even as a parent myself, children just constantly ask, "Why this?" or "Why that?" Always asking questions. Sometimes we reply negatively, "because I told you so". We need to be more patient and answer them seriously. I would like for you to remember another cliche, one I always remember as a father. It says no success can compensate for the failure in your home. No success can compensate for the failure in your home. I often wonder about that. I look at it as a parent, I look at it as a tribal chairman having the stewardship of my Indian people. Then I look at my family and I think to myself I could be the greatest tribal chairman there ever was but, if I fail as a father, that's a different matter. It is very important that our children have positive experiences in their growth and development during these crucial years. I listened closely to the prayer that the reverend made this morning. I thought it was very appropriate. Schools want to educate our children. In the Bible it says Jesus Christ grew in stature liked by men, liked by God, and grew in wisdom. As parents we play a part in our children's education too. Our success and survival in today's society depends on our ability to communicate and deal with people. So in that scripture, as old as it may be, we are taught that we must be liked by men before we can function. We must have social competency. We have got to deal with people every day and we must learn how to work with them. Where do I come from? What am I doing here? Where am I going? I think Indian people would be more self-sufficient, more independent, and would have the will to succeed if they could answer those questions.

Larry Landry

On behalf of Governor Babbitt, I would like to welcome you to Arizona and to Phoenix. Bruce Babbitt, who was elected governor one week ago today, brings a sense of integrity and leadership which he has demonstrated in working with Indian people, particularly the Navajo and the Hopi Indians from the Flagstaff area, his home for over ten years. He is out of town today so he asked me to come and express his gratitude for your being here. He also asked that I carry to you his pledge to continue working with Indian people during his term as governor.

There are three reasons why people go to meetings. The first is to have a good time. Humor is the helper in life, it is the communicator and having a good time is part of that. The second thing is to swap stories, to tell everybody how bad we have it or how good we have it. The third reason people go to conferences is to take with them at least one idea they can use when they get back home.

I would like to leave with you a few comments on leadership, something all of you possess and use in your everyday life. I would like to share the importance of leadership with you. A leader is a person who acts on his conviction, acts on what he believes, and tries to convince others. Indian children need leaders like yourselves to act on their convictions and to continue the hard and painful persistence in working towards a better world. Secondly, a leader is a person who does not care who receives the credit. Many people in this audience fit that category, probably all of you. While you have good titles and good positions and have done great things, many times you achieve those things by not consciously trying to get the credit but rather by just making sure the job gets done. And thirdly, a leader is willing to take risks. He is willing to try, even when it is difficult. Many of us are taught not to confront others or to take risks. But a leader is a person who is willing to take risks for what he believes is right.

One last point I would like to leave with you is this: a famous architect once said that while many people talk about plans and dreams and ideas, the power, the glory, and even God was in the details. What he meant was, what really counts is people like yourselves working together everday on the things that may not seem exciting. Having the persistence to work with our convictions and understanding how important our everyday workings are. *That* is what makes the difference if we are really going to help Indian children.

Governor Alexander Lewis

We are gathered here for a very important occasion. We would like to honor the organization responsible for setting up this meeting on the National Indian Child Conference. We wish to honor Save the Children and Mr. Johnson. We do appreciate what Save the Children has done for our children throughout this country. We also wish to welcome the many tribal delegates as well as our non-Indian friends.

As we participate in the workshops, we have some very interesting subjects that need to be discussed. With your input I believe we will be able to overcome some of the obstacles in regard to Indian problems. Your presence here and your thoughts and ideas will make this a very fruitful meeting. Thank you very much.

ADDRESSES

TOMORROW CAN BE BETTER FOR INDIAN CHILDREN

Abbott Sekaquaptewa

I am very pleased to see so many of you here. I want to personally express my appreciation to Save the Children for bringing together so many people who have demonstrated their concern by being here this morning. I certainly feel encouraged to know that there is this much interest in doing something about the well-being and the happiness of our children.

When a child is born in Hopi Country, it is given a perfect ear of corn. The corn provides it with the security of a mother and protects the child for the first twenty days of its life. I think this custom gives that child the first security of its parents and the warmth and love of a secure home that is so important to its future growth and happiness. At the twentieth day when the child is given a name by which it will be known for some period of time, it is given a blessing. That blessing says that the child will grow, never experiencing any infirmities or any sickness, that it will be blessed with the fullness of life until in old age when he or she shall pass away in peaceful sleep. I feel the most important thing that we can remember about the future of our chidren and their well-being is that we, as parents, provide them with the things that will ensure them of as full a life as possible.

What I hope this meeting will be is a time and place for us to learn, be informed, and to gain from each other a new dedication of ourselves and our energies. We need to work together for those little people and not-so-little people who are closest to us, our Indian children.

Our old people say that one's child is one's heart. It is certainly true that our happiest moments and our most painful times are the result of what our children are and what they are not. If you are like me, you are probably very proud of your youngsters because you are their parents, and rightfully so. I think that people who have children are the most fortunate people of all. I know that I feel that way.

When I refer to what our children are not, I may make the impression that I am concerned about the bad things that they sometimes do. What I refer to is that in addition to being children, our youngsters are also people. That is what they are. They are people. They are not a people who control what happens to them in their world. What I would like to see happen in this Conference is that we make a commitment to our youngsters based on love and respect for them since they are people just like ourselves. This is a pretty big order because achievements will not come easily. For instance, what are we going to do about the forces that seem bent on destroying the minds and bodies of our young people through drugs as an example? Should there be stricter law enforcement?

I like to deal with matters by putting them on the table where everbody can see them. I think it is very, very difficult to deal with an unknown adversary because what I can't see I can't deal with. Unfortunately there are too many instances where enforcers of the law and politicians — and I'm a politician — are also subject to pressures from the money that supports the drug traffic. To put our youngsters in jail who commit crimes in order to support that drug habit is not very likely to do much good. So what's another alternative? In order to find solutions that best fit we have to consider alternatives. Maybe we should have more and better courses on drug abuse in our schools. Maybe even better than that our children should spend more time at home with us than at boarding school. Obviously I don't have the answers. All I know is that it will take a lot of guts to make achievements in this particular area.

I find that many people are not afraid to deal with problems so long as they are somebody elses problems. Somehow coping with our own in an honest and forthright manner takes a little more backbone. There are hundreds, probably thousands of unborn Indian youngsters whose health and well-being are entirely and absolutely out of their control. They are at the mercy of their parents-to-be. Do we have the courage to fight and keep away that traditional enemy of all Indians — I'll call him John Firewater — in order to insure our future children the best possible minds and bodies at birth?

I think it is necessary to sometimes speak words that are hard, but I also think the sooner we speak those things, and make up our minds we're going to do somthing about those things the sooner we will have them behind us. It is we who are already here who have the first responsibility to make sure that we are whole in every way possible in order to assure our children of the future a fair chance at life. Of course, the problem of alcohol is by no means limited to our Indian world. However, that fact does not lessen the need to expend all of the energy necessary to begin achieving a resolution to this greatest of all Indian problems.

Many thousands of words have been spoken about younger people's need for good role models. What kind of a role is each of us willing to play? Do we even want to play a role? The need to identify goes beyond that of role models. We all know that the Indian system of extended families, the clanship system, and typical role of a nuclear family in Indian life is crucial. We, as Indian people, still possess knowledge of our origins, the special role and function we as clan members have in our respective tribal societies. We know we have a purpose for being and therefore have identity. I know where I came from. I have been told by my uncles, my grandparents, and my mother. I know what my place is in my own tribal society. I know that I have a function. And in my own mind I know who I am. Many of us believe we have a mission to fulfill in this world. The passing of this knowledge to our youngsters and even the maintenance of it in our adult Indian world is becoming increasingly difficult. Often our necessity to sacrifice and abstain from creature comforts; the loneliness of meditation and ritual ceremony required to maintain our meaningful way of life; these are not compatible with a world that is in constant revelry and overabundance. What I'm saying is that it is pretty darn hard to put time into making a good, comfortable living based on today's standards without taking time away from cultural activities that make life meaningful. What kind of a possible answer can we be able to come up with in these meetings?

I think most of us agree that except for very special cases boarding schools have had their day. It isn't that the boarding school system by its own nature is highly undesirable. It is a very convenient way for parents to shirk their responsibilities of child-raising. And I have seen this happen. I think we have to look to ourselves first. We need to decide to accept these responsibilities before we can make any progress anywhere else.

Now I have looked over the agenda of this Conference. It will do us very little good to spend a week talking unless we have made up our minds that we intend to raise our children ourselves. For how can we know our children otherwise, and how can they know us, or learn to know us? I firmly believe that a better tomorrow for Indian children does not include boarding schools and the resulting separation of children and parents. It is the same as taking away that perfect ear of corn that provides security and love for the child when it is first born. The time is not yet for them to separate at such a tender age.

I have spoken a great deal about parents and adults at this Conference on children. I have done so for several reasons. Firstly, there can be no child unless there are parents. Secondly, parents and adults play a very significant role in the problems of children. Thirdly, I prefer to leave the programmatic aspects of this Conference to those other people who can best inform us on those matters. Referring back to my second reason, the changing role of mother and father in the world of the Indian child is very important. Today as never before more Indian women are following their non-Indian sisters into the employment world. This not only confuses and complicates the Indian child's life, but it also creates conflicts with the mother's peers in the traditional society. On the reservation there are often more employment opportunities for well-trained women than for men. Economic necessity can often be the major threat to the family unit. But better employment opportunities to Indian fathers, in my opinion, will not provide the total answer. Indian women are now emerging as "contributing members of the new Indian society." Granted there will be change, for without change there can be no progress. So, the questions are in this case what kind of change, and how much, and how shall it be done? Those questions require answers based upon the Indian child's well-being and what we must do to maintain it.

bably all of you. While you have good titles and good positions and have done great things, many times you achieve those things by not consciously trying to get the credit but rather by just making sure the job gets done. And thirdly, a leader is willing to take risks. He is willing to try, even when it is difficult. Many of us are taught not to confront others or to take risks. But a leader is a person who is willing to take risks for what he believes is right.

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ADDRESSES

TOMORROW CAN BE BETTER FOR INDIAN CHILDREN

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Our old people say that one's child is one's heart. It is certainly true that our happiest moments and our most painful times are the result of what our children are and what they are not. If you are like me, you are probably very proud of your youngsters because you are their parents, and rightfully so. I think that people who have children are the most fortunate people of all. I know that I feel that way.

When I refer to what our children are not, I may make the impression that I am concerned about the bad things that they sometimes do. What I refer to is that in addition to being children, our youngsters are also people. That is what they are. They are people. They are not a people who control what happens to them in their world. What I would like to see happen in this Conference is that we make a commitment to our youngsters based on love and respect for them since they are people just like ourselves. This is a pretty big order because achievements will not come easily. For instance, what are we going to do about the forces that seem bent on destroying the minds and bodies of our young people through drugs as an example? Should there be stricter law enforcement?

I like to deal with matters by putting them on the table where everbody can see them. I think it is very, very difficult to deal with an unknown adversary because what I can't see I can't deal with. Unfortunately there are too many instances where enforcers of the law and politicians — and I'm a politician — are also subject to pressures from the money that supports the drug traffic. To put our youngsters in jail who commit crimes in order to support that drug habit is not very likely to do much good. So what's another alternative? In order to find solutions that best fit we have to consider alternatives. Maybe we should have more and better courses on drug abuse in our schools. Maybe even better than that our children should spend more time at home with us than at boarding school. Obviously I don't have the answers. All I know is that it will take a lot of guts to make achievements in this particular area.

I find that many people are not afraid to deal with problems so long as they are somebody elses problems. Somehow coping with our own in an honest and forthright manner takes a little more backbone. There are hundreds, probably thousands of unborn Indian youngsters whose health and well-being are entirely and absolutely out of their control. They are at the mercy of their parents-to-be. Do we have the courage to fight and keep away that traditional enemy of all Indians — I'll call him John Firewater — in order to insure our future children the best possible minds and bodies at birth?

I think it is necessary to sometimes speak words that are hard, but I also think the sooner we speak those things, and make up our minds we're going to do somthing about those things the sooner we will have them behind us. It is we who are already here who have the first responsibility to make sure that we are whole in every way possible in order to assure our children of the future a fair chance at life. Of course, the problem of alcohol is by no means limited to our Indian world. However, that fact does not lessen the need to expend all of the energy necessary to begin achieving a resolution to this greatest of all Indian problems.

Many thousands of words have been spoken about younger people's need for good role models. What kind of a role is each of us willing to play? Do we even want to play a role? The need to identify goes beyond that of role models. We all know that the Indian system of extended families, the clanship system, and typical role of a nuclear family in Indian life is crucial. We, as Indian people, still possess knowledge of our origins, the special role and function we as clan members have in our respective tribal societies. We know we have a purpose for being and therefore have identity. I know where I came from. I have been told by my uncles, my grandparents, and my mother. I know what my place is in my own tribal society. I know that I have a function. And in my own mind I know who I am. Many of us believe we have a mission to fulfill in this world. The passing of this knowledge to our youngsters and even the maintenance of it in our adult Indian world is becoming increasingly difficult. Often our necessity to sacrifice and abstain from creature comforts; the loneliness of meditation and ritual ceremony required to maintain our meaningful way of life; these are not compatible with a world that is in constant revelry and overabundance. What I'm saying is that it is pretty darn hard to put time into making a good, comfortable living based on today's standards without taking time away from cultural activities that make life meaningful. What kind of a possible answer can we be able to come up with in these meetings?

I think most of us agree that except for very special cases boarding schools have had their day. It isn't that the boarding school system by its own nature is highly undesirable. It is a very convenient way for parents to shirk their responsibilities of child-raising. And I have seen this happen. I think we have to look to ourselves first. We need to decide to accept these responsibilities before we can make any progress anywhere else.

Now I have looked over the agenda of this Conference. It will do us very little good to spend a week talking unless we have made up our minds that we intend to raise our children ourselves. For how can we know our children otherwise, and how can they know us, or learn to know us? I firmly believe that a better tomorrow for Indian children does not include boarding schools and the resulting separation of children and parents. It is the same as taking away that perfect ear of corn that provides security and love for the child when it is first born. The time is not yet for them to separate at such a tender age.

I have spoken a great deal about parents and adults at this Conference on children. I have done so for several reasons. Firstly, there can be no child unless there are parents. Secondly, parents and adults play a very significant role in the problems of children. Thirdly, I prefer to leave the programmatic aspects of this Conference to those other people who can best inform us on those matters. Referring back to my second reason, the changing role of mother and father in the world of the Indian child is very important. Today as never before more Indian women are following their non-Indian sisters into the employment world. This not only confuses and complicates the Indian child's life, but it also creates conflicts with the mother's peers in the traditional society. On the reservation there are often more employment opportunities for well-trained women than for men. Economic necessity can often be the major threat to the family unit. But better employment opportunities to Indian fathers, in my opinion, will not provide the total answer. Indian women are now emerging as "contributing members of the new Indian society." Granted there will be change, for without change there can be no progress. So, the questions are in this case what kind of change, and how much, and how shall it be done? Those questions require answers based upon the Indian child's well-being and what we must do to maintain it.

14

We have many good ideas and we know some of the answers that might make life better for our Indian youngsters in the days and years to come. To implement those ideas is difficult. We need more legislation to enable us to do some of these things that we plan to do. Because little tribes do not have the muscle in Washington that the big tribes have, we need to unify and cooperate. I'm so pleased this morning that there are so many of you who are here. You demonstrate that unity and cooperation to me which is so vital and needed.

MAKING TOMORROW BETTER FOR INDIAN CHILDREN AND THEIR FAMILIES FOUNDATIONS FOR THE FUTURE

Wendell Chino

"Parents must show their children strength and reliable emotional ties if they want them strong enough to meet challenges, stresses, strains, and at times, defeat. . . the child must develop the sense he is born to win and can do battle to win — in a happy family," stated Wendell Chino, President of the Mescalero Apache Tribe, in his address to NICC delegates.

He charged Indian parents with the responsibility for teaching their children commitment to success and growth. Children should be encouraged to set high goals for themselves and to avoid self-imposed limitations. Happy families learn to survive together, to recognize good and bad times, and to weather the storms of life. Parents can best do this job by setting a personal example for their offspring.

Indians are at an advantage, being bi-lingual and bi-cultural. They have the benefit of experiencing tribal and non-tribal life and should look at the gains this kind of life can provide.

Excuse-making, "my father is an alcoholic, I grew up on a reservation, my parents only had a grade school education," will not help Indian people overcome their own failures. "We must look to ourselves as masters of our own problems," President Chino admonished. Indian people must view limitations as fact and act to remove these limits. They can do this by believing life is worth living and this belief will help them make it a reality.

President Chino grew up in a traditional Apache home where English was not spoken. His parents taught him commitment by example. Chino has served as president of the National Congress of American Indians, on governor's commissions, traveled in Russia and Belgium and he currently administers the Mescalero Apache Tribe and its enterprises.

INDIAN CHILDREN - PAST, PRESENT, AND FUTURE

Dr. Karl Menninger

A National Conference that says that Indian children are important, too, should awaken us with a start to the thought that we haven't considered this much, hitherto. Did we think they just grew up wild, like dandelions or sunflowers? We may have given it a thought, but need to give it another thought, and more thought, and *more action*. This conference will be another milestone because it means that just as non-Indians are beginning to realize more fully how many of their children are being abused and neglected and starved and beaten and imprisoned, so the American Indian peoples are realizing that they, too, imitating the white man, have been committing this great sin. Just to realize more fully that what we are doing and what we have not been doing regarding children is a beginning, a confession, a resolution to do better by *the children*, the next occupants of our shoes.

We know that the first ten years of a child's life are the most important of all, the most important for learning basic facts, and means of communication with others and the meaning of reality and nonreality. It is a period of learning that there are other people, and that the other people do certain things in certain ways and want certain things from us. He learns of traditions and principles which are shared by "our people." From the mother's life and from her gentle movements and from her protective gestures a child learns unforgettably certain things that guide him and strengthen him all his life. The home is the first and greatest schooling of the child.

But when I consider the 270 Indian boarding schools and reflect how many, many children go there, oftentimes unwillingly taken there before the more important home education is completed, before communication methods are perfected, before social and cultural familial folkways are learned, before self-confidence is learned, I feel deeply sorry for the children in those schools. I feel sorry too for the teachers who are trying to teach these handicapped children. I think they are all handicapped by this fracture in the educational program, this great mass wound by such well-meaning people, this artificial imposition of another folkway upon defenseless children. Their chief defense must be a silent resistance, a silent seeming stubbornness, a silent secret warfare.

About a dozen years ago Mrs. Menninger and I, with a few friends in Topeka, Texas, and Illinois, started a group home in which we attempted to transplant deserted and neglected children who had no home, no family in

15

which to get this basic education and training and loving care. A child can be transplanted if taken early enough, and no matter how bad the soil from which he is removed, be salvaged in the right kind of soil. It has to be prepared soil, the soil of a loving group of little brothers and sisters and parents devoted to furthering his growth and development. Lonely, frightened, homesick, sorrowful children are taken into a family setting of a dozen people who are growing up together, guided by loving parents. They go to neighborhood schools and gradually acquire participation in their local environment, natural and human. Some of you have been in Topeka and seen the example at Eagle Ridge Village. Similar homes are developing in other states and could be created on Indian reservations to be operated by Indians for Indian children, staffed by Indian child workers and foster parents.

This is only one of many ways we are trying to develop better ways for the support of children who have been neglected. There are other ways. For where there is a will, there is a way and Indians now have the will to educate their children *themselves*, from the ground up!

WORKSHOPS

HEALTH AND THE INDIAN CHILD

HEALTH CAREERS - WHITE MOUNTAIN APACHE

Jim Crouch, Lee Ann Roosevelt, and Two Health Career Students, Whiteriver, Arizona

The recruitment and training of Indian health professionals will have an important and beneficial effect on the quality of care given in the future to Indian people through the Indian Health Service. Indian Health Profession Recruitment Programs provide funding to the White Mountain Apache Tribe in southeastern Arizona for that purpose. In September 1978 the White Mountain Health Service began implementing its program in the following two ways:

> The Health Service identified persons with an interest in health careers and assisted them with enrollment in appropriate education and training programs which will qualify them for health professions.
>
> The Health Service disseminates information about available resources to Indian people currently enrolled in health professions schools. This method is intended to encourage Indian people headed toward health professions to complete their studies and move into health careers in Indian communities.

The White Mountain Apache Tribe is actively recruiting its people throughout its education ladder. Health Careers Development Programs on the White Mountain Apache Reservation offer children from Head Start age through high school, information about the health field through a series of classroom activities. The program focuses on duties of various health professions and the educational requirements needed to enter the health field. In addition, on the junior high and high school levels, career counseling offers information about financial aid and college selection. Young people, having chosen the health field and enrolled in college, are helped in assessing the service their college offers and in making good college course selections.

On the reservation, adults interested in the health professions can enroll in a basic health occupations class offered at the local high school. A series of health training programs are underway to train nursing assistants, medical secretaries, and a transcriptionist.

Persons interested in developing similar programs on their reservations can begin the process by asking for an application kit available through the Grants Management Office of their local Indian Health Service office.

HANDICAPPING DISORDERS OF INDIAN CHILDREN

Dr. Theodore Marrs

Clinical observation, health records data and opinions expressed by tribal leaders show there is a significant mental health problem among Native American children due to a combination of unique factors associated with Native American life. Their health needs are a growing, major concern in American Indian communities. Primary care providers, tribal officials, and parents are expressing alarm at the inadequate mental health care available to their children. A "child find" program, focusing on location and identification of all handicapped Native American children, has been accomplished by the staff of the Indian Children's Program and BIA Special Education. As a result of this effort, 36,000 children are estimated to have some type of handicap or multiple problem, either physical or mental. Until recently no formal structure within the Indian Health Service was attempting to deal with the special needs of the handicapped Indian child and his family.

As the primary health care agency impacting on these children, IHS has lacked the specialized manpower, equipment and facilities needed for the proper diagnosis and treatment of a wide range of disabilities. Treatment centers for the emotionally disturbed are far removed from the reservations and are not geared to dealing with these children's problems within the context of their culture. The current national conscience, supported with federal laws, is stimulating the development of a network of services and facilities designed to meet the complex needs of this special group.

17

The Indian Children's Program/Multidiscipline American Native Network for Youth (ICP/MANNY) is becoming the major resource for documenting and evaluating existing local mental health resources. ICP/MANNY recognized that Native American mental health must include the work of families, tribes, private schools, public schools, traditional medicine men, Indian and non-Indian politicians, government agencies and professional providers. To implement these needs, the Indian Children's Village is being planned and will be located 18 miles west of Albuquerque, New Mexico. The program will have a diagnostic center and cottages within a home-like, caring atmosphere for approximately 100-130 children. The facility will offer short-term placement (up to two months) where children will be evaluated, returned home or placed in a facility that best fits his needs, and finally, follow-up services will be emphasized to provide a continuity of care after release from the Indian Children's Village. The program will stress that care for handicapped children can best be met by tailoring a specific, complete service network which will link with others already existing. A distinction will be maintained between the diagnostic and evaluative services within the overall program. Part of the overall program will define a series of service models which can be adapted to specific populations in other parts of the country where services can be carried out and each child followed up on.

PHYSICAL HEALTH OF INDIAN CHILDREN

Presenter - Frank Clarke, M.D.
Panel - Rudolph Bustamante, M.D., Sidney Kemberling, M.D., Nelson Ordway, M.D., Lula Kirk, R.N.

The subject of physical health of Indian children, from pre-natal through adolescence, was addressed by several professionals having many years of experience and coming from various levels in the health care profession. Historically Indian child health has lagged behind national levels and, though these levels show improvement in the past few years, many factors continue to contribute to the alarming statistics.

A family nurse practitioner spoke of contemporary techniques practiced to improve home care of infants. Preventive programs, physical examinations, immunizations, nutrition and hygiene were discussed. Illnesses of children seen in clinics and hospitals, and also surgical cases treated and referred for study and treatment were reviewed. An Indian Health Committee representative offered recommendations and future plans to combat disease among Indian children.

Today about 25% of the Indian population is under 25 years of age. Health during the neonatal period of childhood is about equal to that of the U.S. as a whole. However, postnatal mortality rates are much higher than the rest of the country. Accidents of all types take a great toll. Illnesses such as infections are complicated by social, environmental, and poverty factors. Medical care alone cannot solve and cope with these problems. Other measures and disciplines are needed to help raise the ultimate health of Indian children and adults.

SENSORY DISORDERS AMONG CHILDREN
(SENSORY AND NEUROLOGICAL DISORDERS AMONG NATIVE AMERICANS: A REVIEW OF COMMUNICATION DISORDERS)

Jamil I. Toubbeh, Ph.D.

The incidence of communication disorders among Native Americans and Alaskan Natives is at least four times higher than in the U.S. population at large. These disorders may be attributed to otitis media, sensory or neurological dysfunctions, mental retardation, organic abnormalities, and language deprivation to mention a few. In the absence of early intervention programs, these disorders can impede normal functioning which may result in serious educational, social, environmental, pre-vocational and vocational maladjustments. In school settings, Native American children may develop emotional problems which can jeopardize the learning of skills and knowledge necessary for normal development.

No single or combined study or survey on Native Americans has answered the critical issue of numbers of individuals with communication problems since few appropriate testing methods are existent. A myriad of conditions which impede normal functioning coupled with cultural differences, make designing programs for treating disorders most difficult.

Developing prevention and intervention programs in communication disorders for Native Americans and Alaskan Natives are tasks which require federal/state interagency and tribal cooperation. The need for development of diagnostic instruments through research, and the training of Native American and Alaskan Native professional personnel is essential before programs for rehabilitation can occur.

SUBSTANCE ABUSE AMONG AMERICAN INDIAN CHILDREN: SOMETHING CAN BE DONE*

James M. Andre, M.D., M.P.H.

* Because this workshop has been requested by many participants it is included in its entirety.

Among young people, drugs are being abused and alcohol is the drug of choice. Many are increasing their consumption in a way that parallels the increase among adults, and this increased consumption and the problems associated with it are common to almost any group of American youth including Indian youth.

It is Indian Youth in whom we are interested and about whom we are concerned, and we have good reason to be concerned. First, because youth have yet to attain their full physical, emotional and intellectual growth, they are more susceptible to the effects of drugs including alcohol. Second, not only are youth our greatest resource for the future, but those who are today's substance abusers are at high risk of becoming tomorrow's problem adults.

Types of prevention:

Since substance abuse is a public heatlh problem, it is appropriate to discuss briefly the public health concepts of primary, secondary and tertiary prevention.

1. Primary Prevention - consists of those measures which are aimed at strengthening the individual and his family against potentially stressful and harmful events that do occur in everyday life. An example known to all is immunization to build up the individual's resistance against the polio virus. Another example would be to supply the individual with good coping skills so that he can resist the impact of life stresses effectively and not be tempted to use drugs as an escape.
2. Secondary Prevention - consists of those measures which are aimed at early case finding and treatment so as to limit the disease process. Using the polio example, if the individual was not immunized and subsequently contracts the polio virus, he must be treated early and effectively or the disease will likely get worse. Using the substance abuse example, the individual must also undergo treatment designed to separate him from drugs or chemicals and to teach him the coping skills he lacks in order to prevent a relapse.

   The need for secondary prevention indicates a failure of primary prevention i.e., the individual was not "immunized" or it did not "take."
3. Tertiary Prevention - consists of those measures which are aimed at reducing impairment or disability following a disease or disorder. Again, using the polio example, the individual was not immunized (failure of primary prevention) and was not treated early or effectively (failure of secondary prevention) and now suffers disability (e.g., paralysis) as a result. Having to use braces, a cane or even an iron lung would constitute tertiary prevention i.e., rehabilitative measures designed to lessen the disability of the disease.

   In the example of substance abuse, the individual did not learn effective coping skills, got involved in drugs or chemicals for some time before any help was given, and now suffers psychological or physical impairment as a result. Tertiary measures here would involve attempts to lessen that impairment and return the individual to some previous level of functioning.

   The need for tertiary prevention, as for example in alcohol rehabilitation programs, indicates a failure to prevent or even to adequately treat the condition in the first place. For alcoholism, this certainly has been the case.

   It should be obvious then that primary prevention of any disease or disorder is the goal to seek. Indeed, the American public has repeatedly been so advised on a number of conditions:

Lung Cancer	Don't smoke (excessively)
Diabetes, Stroke, Heart Disease, Hypertension	Practice good nutrition, exercise
Alcoholism	Don't drink (excessively)

If primary prevention is important, as I've indicated, how specifically does it apply to substance abuse?

Definition of Primary Substance Abuse Prevention:

I define primary substance abuse prevention as an *educational process* which is designed to promote personal and social growth of an individual toward realization of his full potential and thereby inhibit or lessen the physical, emotional, mental or social impairment which usually results in or from substance abuse.

This obviously implies that much needs to be done over a period of time and that whomever is going to do it has to get an early start i.e., while the individual is still quite young. The effort has to be continued during the developmental years in order to reinforce the strengths gained by the individual.

But what specifically needs to be done? There are certain well-recognized tasks that comprise the educational process referred to above. These, I believe, if started early and taught consistently, will go a long way toward diminishing the attraction of drugs and chemicals.

Basic Action Tasks (Primary Prevention):

1. Values Clarification - to help youngsters identify and articulate their personal values and encourage them to incorporate these values into their decisions about life and to make their values and behavior consistent.
2. A Clear Concept of Self - wherein the youngster comes to understand and accept himself as good, worthwhile, responsible and capable so that he can fulfill his role in family and society by having trust and confidence in himself and in others. He must be helped to accept the old adage "If it is to be, it's up to me."
3. Decision Making Techniques - so the youngsters can learn effective problem analysis and how to identify alternative solutions. This in turn should help them become competent in dealing with their environment so that they can alter it rather than just react or adjust to it.
4. Social Interaction Skills - that can help kids develop meaningful involvements and relationships which will successfully compete with the appeal of alcohol and other drugs. Kids need to learn that they can get high on life without chemical assistance.
5. Basics of Drug Education - so youngsters can develop clear and reasoned positions about alcohol and other drugs.
6. Parent Effectiveness Training - which seeks to improve communication, understanding, interaction and problem solving between parent and child.

While there certainly are other tasks to be accomplished, these are considered important ones and it is easy to list them. It is also easy to accept that the family has the major responsibility for this educational process. What is *not* so easy is to decide on a course of action, if any, when the family has not met the responsibility. What should be done? How? By Whom? When? Why? All very important questions which each of us must answer for ourselves.

For the sake of discussion, I will share my feelings and position on these questions with you. They are obviously based on value judgements which I have made and am willing to live with.

What? - If the family will not or cannot provide its members with the skills necessary, not only to survive in life but to make the most of it, then those of us in the helping profession should at least try to do so.

How? - There are many opportunities to teach life skills: On a one-to-one basis, instructional groups, peer group discussions, psychodrama, role playing, encounter groups, value surveys, big-brother, big-sister, etc.

By Whom? - Each of us in the helping professions has the potential (and, I believe, the responsibility) to participate in this educational process.

When? - Obviously, the earlier the better but it is *never too late!* It is altogether too common a finding among patients in a substance abuse program that they have not clarified their values nor their concept of self, their decision-making techniques are wanting and their social interaction skills (in the absence of drugs) are often blunted. Many do not even know the basic facts of the substances they abuse. Some who are parents have never had parental skills even before their involvement with drugs or they themselves had parents without such skills.

Why? - Because (I believe) we cannot just stand by catching the casualties and processing them through our treatment and rehabilitation facilities. In the 16th century, there was a standard test for "insanity" which involved putting the subject in a room with a bucket under a running faucet. The subject would be handed a cup and told to keep the bucket from overflowing. If, instead of shutting off the faucet, he attempted to use the cup to prevent overflow, he was by definition "insane." I believe the analogy fits.

Now, up to this point, I have discussed that which I consider to be *basic* to primary drug abuse prevention. What follows is, in a way, an expansion on this in an attempt to be even more specific.

Other Action Steps (Primary and Secondary Prevention):

I find it convenient to think of education and training in substance abuse prevention as having a *dual focus*:

I. The *acquisition of new knowledge* by individuals, families and communities
II. The *transfer of technology* to specialized groups who interface with substance abuse problems

I. *Acquisition of New Knowledge*

I see the task here as increasing the level of general awareness and understanding about substances (their use, misuse and abuse) and a wide variety of related topics. The purpose of this is to create a *dialogue* which will foster community action based on sound information.

20

The body of knowledge that can be transmitted is broad indeed but it could, for example, include facts about drugs, attitudes, issues, problems and resources, to name just a few. These catagories would include some specific information that people need to consider, e.g.,

A. *Facts*
  - The chemical and its known effects on psyche and soma
  - The fetal alcohol syndrome
  - The incidence and prevalence in a given community
  - Effective coping skills
  - Etc.

B. *Attitudes*
  - About one's own drinking and that of significant others
  - About those who drink and those who don't
  - What's acceptable and what's not
  - Professed values versus actual behavior
  - Stereotypes of Indian drinkers
  - Etc.

C. *Issues*
  - Pros and cons of restricted sales of alcohol
  - Who may drink and who may not?
  - Expected family role and responsibility
  - Customs, laws and practices - can or should they be changed?

  (Just as an aside here, France has decreased its per capita consumption of alcohol in the last 10 years (short-term change) and the Jews had a serious alcoholism problem about 2,500 years ago but don't now (long-term change))

  - Can drug abuse be prevented or treated before we know the cause? (cholera and tuberculosis were and cancer is)
  - Etc.

D. *Problems*
  - The impact of drinking on family and community economics
  - The quality of the environments in which people live, work, play and take drugs
  - What educational approach or content can reasonably be expected to yield what results, in what period of time, among which groups?
  - Is effective parenting something we should be teaching?
  - Etc.

E. *Resources*
  - What's available and how does one gain access to it?
  - What else is needed and how soon?
  - What's working and what isn't?
  - What can be done to improve what we have?
  - What can be done to emphasize the strengths of the Indian family, community and culture?
  - Etc.

II. *Transfer of Technology (Secondary and Tertiary Prevention)*
In any community, there are many specialized groups who interface with substance abuse problems or potential ones and who have a need for specialized and relevant information. This is essential if we expect these service providers to perform their tasks in keeping with the current state of the art. Because of the wide diversity of groups to be targeted for technological information, those who provide it must comprise a truly multidisciplinary team. Here too, the body of knowledge that could be transmitted is quite broad and for this reason some system of priorities will have to be developed. The following list of target groups and examples of technological information needed by them is neither complete nor necessarily in priority order, but indicates areas of needed emphasis.

1. *Alcoholism Program Managers* - Effective management, fiscal and personnel practices
2. *Alcoholism Counselors* - Development of the treatment plan; counseling techniques
3. *Physician and Medics* - Diagnosis and management of alcohol withdrawal; utilizing resources effectively
4. *Nurses* - The nursing care of the alcohol-withdrawal patient
5. *Tribal Officials/Health Planners* - The nature of the problem in their community; developing a network of comprehensive services including recreational facilities and programs
6. *Police Officers/Jailers* - Recognizing medical, surgical, and psychiatric problems in the intoxicated prisoner
7. *School Teachers/Counselors* - Recognition and management of the substance-abusing student
8. *Tribal Judges/Probation Officers* - Judicial alternatives in handling the alcoholic recidivist
9. *Alcoholism Program Educators* - Planning and implementing an effective community awareness program; materials development, techniques of delivery, etc.
10. *Mental Health/Social Services* - Syndromes commonly associated with alcoholism

It should be apparent that no trainer can possess all of the information that must be transferred.

Let me conclude by inviting you to explore still other ways in which you can serve as a key member of the broad team who are determined to impact significantly on this major health problem among American Indians and Alaska Natives.

NUTRITION AND THE INDIAN CHILD

GARDENING AND NUTRITION PROGRAMS

Charles Waldrup

With the high cost of food, an unemployment rate of 40.6 percent, and average per capita income of $1,000 per year, home gardens are much more than a luxury for the Mississippi Band of the Choctaw Indians. The gardens add to the income and to the nutritional value of food. Many of the programs developed to improve Choctaw culture have been completely non-traditional to their culture. Programs of this type are many times not understood by the Choctaws, therefore they create a lack of interest and motivation. The Tribal Council realizes the importance and need of agricultural education in the communities. Today, there are three agricultural programs with the Mississippi Band of the Choctaw Indians; vocational agriculture/horticulture, organic gardening and agricultural extension. All three programs are completely separate yet the main goals are the same: food production for home use and commercial sales, floral crop sales, and nutrition in the home. The programs are new, yet they show a great potential for a healthier tribal population and for a healthier economic base.

The workshop was augmented with a slide presentation of gardening and nutrition activities in the Mississippi Choctaw communities.

SUPPLEMENTAL FEEDING PROGRAM FOR WOMEN, INFANTS AND CHILDREN (WIC) U.S. DEPARTMENT OF AGRICULTURE

Annette Gibbs, Philip D. Adabie

The WIC Program, administered by the U.S. Department of Agriculture's Food and Nutrition Service, teaches good nutrition and makes available certain specified foods to families with inadequate income and families who are considered to be in a high nutritional risk category. Eligibility is determined by a competent health professional once the family is recommended or identified by a local health or service agency under contract with a state agency.

The workshop presentation disseminated information on the purpose, history, objectives, eligibility requirements, availability and the benefits of the WIC Program. Serving as an adjunct to good health care, the program provides iron fortified infant formula, iron fortified cereal, milk, eggs, and fruit and vegetable juices which are high in vitamin C. The food is provided during critical times of growth and development of pregnant, breastfeeding and post-partum women, and infants and children under the age of five. In this way the program expects to improve the health status and prevent the occurrence of health problems of American Indians as well as many other groups.

PLANNING A MODEL NUTRITION PROGRAM

Margaret Ann McCarthy

A brief overview of nutrition, nutrition-related problems and causes as they affect Indian children was presented during this planning workshop. Also described were food programs for children, and programs on reservations that should have a nutrition education component. After formal presentation, the participants divided into small groups for the purpose of planning a "Model Nutrition Program." The activity's purpose was to identify an existing nutritional problem in a real community and develop a plan of action to alleviate the problem. Individual groups orally reported to the total group at the close of the session.

MEALS FOR MILLIONS

Mary Diamond, Jose Enriquez, Antonette Antone, Cynthia Anson

Meals for Millions is a non-profit foundation engaged in food and nutrition work in the United States and overseas. Members of the Meals for Millions southwest staff and participants in their projects presented overviews of two different projects aimed at improving nutritional conditions in the southwestern United States.

Jose Enriquez and Antonette Antone of the Papago Reservation and Cynthia Anson of the Meals for Millions staff described the Papago Food and Nutrition Project sponsored by MFM and Save the Children. Jose Enriquez gave the audience a sketch of traditional Papago subsistence patterns and told how food supply and diet has changed in the last century. The Meals for Millions/Save the Children project is attempting to have impact on the present nutritional status of rural Papago people through a three-pronged approach: local food production (household gardens, small fields, poultry raising), nutrition education activities (pre and post natal nutrition, infant feeding), and community development projects (food preservation, community gardens, etc.). Ms. Antone described how FFA students at Baboquivari High School are serving their home communities by offering agricultural education. The project exemplifies the small-scale, self-help approach which both Meals for Millions and Save the Children encourage.

Mary Diamond of Meals for Millions staff described a second MFM project, a nutrition education program aimed at young television viewers. A public service announcement with a child actor and a giant puppet, carrying a message about non-nutritious snacks, is being shown in the Tucson area. This public service announcement was viewed and the possibilities for adapting such an approach to Reservation nutrition education programs was discussed.

24

EDUCATION AND THE INDIAN CHILD

BOARDING SCHOOLS - THEN, NOW AND IN THE FUTURE

Seferino Tenorio, Joe Garcia, Pete Soto, Joe Abeyta, Ten Students from Phoenix Indian School

Intense discussion, excellent participation, and good attendance characterized the workshop on boarding schools which continues to be a controversial subject. However, the session resulted in the consensus that each boarding school must be judged on its own contemporary merit and not on former knowledge or past experience. Many testified in regard to their good experiences in boarding schools while others thought boarding school situations had caused them grave problems both at the time they attended and during ensuing years.

Boarding schools are not the best system for educating youth. Young people should be at home with their parents and within their communities to participate in learning experiences which are available only at home. However, in some instances, boarding schools represent the only alternative to students and therefore each student and his or her family must choose the most suitable educational alternative.

Determining the future of boarding schools is the responsibility of communities, parents and students who are served by residential programs. The principles of self-determination must be respected and the worth of boarding schools must be decided by local tribes and not by politicans making sweeping generalizations about an extremely complex and debated subject.

COMMUNITY CONTRACT SCHOOLS

Irvin Jones, Jimmie C. Begay, Edward Carlisle, J. Glen Sorenson

This panel presented a survey of the contracting practices and procedures mandated by laws for contract schools. Some of those laws discussed were the Buy-Indian Act, regular procurement in grants and contracting under the Code of Regulations, and Public Law 93-638, which is Indian Self-Determination and Educational Assistance Act. With an overview of the past, current, and future impact of the contracting procedures, discussion proceeded on how to deliver services to Indian students in the contract schools with few or no problems.

The audience, who included many working in contract schools, presented comments and recommendations for dealing with problem areas. Parents, school counselors, school board members, contracting office representatives, and school officials attending the workshop questioned the panel about the following issues:

1. Delays in completing contracts each year.
2. Delays in receiving funds for program operation.
3. Unilateral changes in contracting provisions by the federal government.
4. Disapproval of expense vouchers.
5. Reluctance of federal government representatives to provide technical assistance and cooperation.
6. Lack of communication which exists between the various contracting parties.

The BIA, once again, was charged with failing to carry out contract operations as specified under the rules and regulations of the federal mandates. Some contract school officials expressed frustration in working with contracting officers' representatives. School personnel think they should have the authority to come up with resolutions to their own school problems with the minimal interference by the government.

The panel members, primarily persons involved with the contract schools, addressed these concerns and questions, elaborating on the positive aspects of working together with the federal government. Contracting requires mutual cooperation so that the needs, wants, and aspirations of the Indian students being served can ultimately be fulfilled.

The audience *and* panel members believe there must be a positive attitude between the federal government and the contract officials who work together for the betterment of Indian students.

PUTTING THE INDIAN CHILD IN EARLY CHILDHOOD EDUCATION

Leona Foerster, Dale Little Soldier

Neither the BIA nor public school systems have been effective in addressing the special needs of Indian children. Statistics indicating the low achievement of Indian students in schools offer a grim witness to that failure. One of the most critical concerns is expanding quality pre-school programs for Native American pupils so that it will enhance their likelihood of success in schools. Clearly there is a need to reach more Indian pupils and at an earlier age. In order to accomplish this end, Indian parents must understand the critical need for their children's early learning experiences. Home-based programs for very young children offer a viable alternative to institutional day care.

For early childhood curricula to effectively meet the needs of Indian pupils, programs with built-in cultural components are a must. Strategies for building positive self concepts and pride in being Indian should be used. Other curriculum concerns include personalizing instruction, meeting demands for bilingual programs (where these are appropriate), and addressing the special needs of both rural and urban Indian pupils. Extremely critical is the problem of providing services for exceptional children including adequate diagnostic measures, educational prescriptions and delivery of services.

Greater parental involvement in early childhood educational programs is an important key to the success of these programs. In addition, more teachers, who are sensative to and appreciative of the strengths that young Indian children bring to the classroom, are greatly needed. If the achievement level of Indian students in schools is to be enhanced, quality early childhood programs must be available to all Indian children and their parents.

THE NAVAJO ACADEMY - AN APPROACH TO COLLEGE PREPARATION AND RESERVATION LEADERSHIP

Thomas Jennings, Cheryl Foley (student)

The Navajo Academy was founded in 1977 by a group of Navajo educators who recognized the need for a special education program for gifted and talented Navajo students at the secondary level. The Bureau of Indian Affairs funded planning and development of the program which made it possible for the Academy to open in February 1977 on the campus of the College of Ganado, Arizona. With a staff of four teachers and twelve students, the tiny school set to work. In August 1978 the Academy moved to lease facilities at the Navajo Methodist Mission High School in Farmington, New Mexico, since the school and community were better suited to their needs.

Potential students are screened and selected through a system of self and peer identification. They are tested by a psychologist and interviewed by students and staff members. Some students are invited to enroll on the basis of the psychologist's projection of "potential." The Academy presently has no means of meeting the needs of students who are talented in areas other than academics. The curriculum includes all the traditional college preparatory course work as well as a component of Navajo Studies. Navajo language, culture, history and government prepares students for their eventual return to the reservation by giving them a means of communication, a knowledge of processes, and an identity with their people.

The Academy provides a unique experience for students who are committed to pursuing a college education and who are well-read and well-informed. Their leadership potential is nurtured in this framework which challenges students to make decisions and assume responsibility for their actions. The small classes are ideal for testing concepts and trying new ones. Instructors, who are well-educated and experienced in the classroom, offer an individualized program to each student. The Farmington location enables students to participate in interscholastic athletics.

Indian people should make every effort to provide for strong, knowledgeable leadership in the future. Programs such as this one at the Navajo Academy, which is controlled by an all-Indian school board whose membership is committed to quality education and which is designed to meet the special educational needs of the Indian people, must be developed if the philosophy of self-determination is to be fully realized. The Navajo Academy presents a viable alternative for talented and gifted Indian students who cannot receive the type of education they need on the reservation.

A STUDENT'S POINT OF VIEW

The Academy offers a place for those of us who are different, who want more than the average high school student on the reservation. We do not think of ourselves as "elite," but we know that we are not like others. . . the small classes, the instructors, and the headmaster challenge us; they make us do more and they make us look at things closely. I do not like the Navajo courses, but I know that I will need them if I come back to the reservation, and I think I will because I want to help my people. We wish that there was more time and more money. . . I can think of many ways to improve the Academy, but first it has to get its feet on the ground. I am happy and proud to be part of its start.

Any person or agency wishing to duplicate such a program would be wise to examine carefully these areas: incorporation, tribal recognition, contracting, financial management and accountability, facility leasing and agreements, budgeting, student selection, rules and regulations governing grants and operation, accreditation, curriculum, student housing, transportation, and monitoring and evaluation. Careful planning is the key to developing a successful new program. Other areas which affect operation are tribal politics, parental input, poor press, student and staff apathy, and lack of direction.

TEACHING INDIAN CHILDREN TO READ: A PRACTICAL APPROACH

Barbara Sage, Dolores Boyd, Raymond Endfield Jr., Pete Soto

Educators, as a rule, believe Indian children do poorly in reading. Teachers tend to believe that the basis for this problem is that Indian children cannot abstract. However, experience has shown that Menominee (Wisconsin) students do very well when dealing with abstractions in math. The real problem appears to lie in all areas of the language arts field, e.g. vocabulary development, listening skills, verbal articulation, etc. Comments from members of the audience and panelists indicate that this misunderstanding is found in many schools for Indian children. In addition, teachers and administrators are seldom well prepared to offer adequate challenges to the students. Teachers are inclined to speak of the educational process for Indian students in terms of "functional literacy," an extremely narrow view of our children's potential.

Suggestions for dealing effectively with these conditions were that parents must be meaningfully involved in the educational process, and that teaching and administrative staffs must raise their expectations of the performance level of Indian children. Resources for bringing about these changes can be found in federal programs designed for Indian youth. Some recent changes in the Johnson-O'Malley Act, for instance, have made this legislation more responsive to educational needs.

DIVISION OF EDUCATION, YAKIMA INDIAN NATION

Martha B. Yallup

The workshop, designed to assist tribes and those planning educational programs for Indian people, offered practical, specific steps to improve existing programs and to develop new ones. The Division of Indian Education, Yakima Indian Nation presenter traced the program's development from comprehensive planning to its implementation. Pre-school children through adults are served by this multi-cultural approach to education.

Charts, display and educational materials were viewed and discussed. Handouts describing the Division of Education philosophy and including fiscal and service resources were distributed. Training and technical assistance was available during the workshop period. Conferees wanting more information and material were given the opportunity of requesting it by means of a sign-up list.

VOCATIONAL EDUCATION - AMERICAN INDIAN FAMILIES

James L. Davis, Joan R. Estes, Judith S. Davovick

The United Tribes Educational Technical Center offers a vocational-technical training program to American Indians who want to improve their educational, economic, and social potential. Developing self-confidence, self-respect, ethnic pride and the skills necessary for productive and satisfying lives are important objectives necessary in treating the total person. UTETC strives to offer these in their comprehensive program. As a vocational school, UTETC admits Indian students from throughout the western United States. As a community, the Center provides its faculty, staff, and students with a family environment and an Indian identity. Specific objectives of the Center are:

1. To provide vocational skills training in occupations which have a maximum job placement potential.
2. To provide adult basic educational and GED programs for personal development. To enable persons to develop or improve skills. To prepare or retrain persons for employment opportunities.
3. To better serve students by means of the Center's guidance, counseling, and social service program. Counseling services range from the areas of social and family concerns, career development and job placements, to alcohol and drug abuse programs.
4. To provide an American Indian environment at the campus where families are admitted as a unit. A child development center, an elementary school, a dispensary and recreational facilities are provided.
5. To provide support programs with special projects aiming at the economic, social and educational advancement of American Indians and tribes throughout the United States.
6. To provide continuous research programs that improve and update the curricula. Students' future needs can best be met if the objectives are current within a rapidly changing world.

PARENT/CHILD RELATIONSHIPS

HOW DO PARENTS SEE HEAD START?

Winona Sample

Many schools and educational programs seek funding for new programs without parent approval and without adequate planning for the children's needs. Time for a change! No longer can we accept programs and money for our children without questioning the benefits received. Indian parents must take a strong stand for their children. Parents must be trained to evaluate, assess, question and reject, if necessary, special programs which are offered to their children. Some of the programs which have been generated by the federal government and which require parent input are:

Johnson-O'Malley
Title I - ESEA
Title III
Title IV - Indian Education Act
Follow Through
Development Continuity
Parent-Child Centers
Healthy-That's Me
Child Development Associate Program
Head Start
Program for Handicapped
Home Start
Child Abuse and Neglect Programs

In presentations to parent groups it is vital to stress the advocacy role of parents in order to improve their children's academic life. Parents need to know the "systems" under which the schools operate; the Bureau of Indian Affairs, county, state, and local public school operations. They should learn some basic principles of budget and costs, personnel practices and procedures, curriculum development, staff selection and evaluation.

Parents can learn by direct involvement with Head Start and pre-school programs, by assisting in classrooms, and by going on field trips with their children. The greatest learning occurs when parents serve on boards and attend staff and parent training sessions. As the child progresses through school, the parent, too, should progress right along in the same environment. The family - parents, grandparents, aunts and uncles, and even older brothers and sisters - must be involved in Indian education. Parents should insist that school officials and program directors provide assistance and training to them so that they too can learn the intricacies of the "systems" and how to cope with them, ie. how to handle a parent-teacher conference.

Parents must understand *and* exercise their right to demand the correct and appropriate cultural and linguistic curriculum planning and materials for their children. Not only must they determine content of the curriculum but they should decide what *must not* be taught in the school. Indian parents can learn to control their children's education by taking an active part in its planning and presentation.

"HEAD START PROGRAMS" - INDIAN AND MIGRANT PROGRAMS DIVISION, WASHINGTON, D.C.

Pecita Lonewolf, Hank Aquirre

"What is Head Start?," a 28-minute film documenting a day in the lives of Head Start children, was viewed by workshop attendees interested in this topic. The film, shot on the Navajo Reservation in Arizona, was narrated by a Head Start staff person and followed a class of pre-school children on their bus ride to school, through the daily classroom activities and mealtime, closing with the return trip to their homes. The film served as an introduction and overview of Head Start operations as they apply to Indian children and stimulated discussion following the presentation.

What Public Law 94-142 means for handicapped children and their families was explained during the latter part of this session. PL 94-142 is a congressional mandate which guarantees monies, programming, materials, equipment and specially trained teachers to ensure equal education for handicapped children, both Indian and non-Indian. Since the law's enactment several years ago this long-neglected minority is now being served.

PARENTING IN THE NATIVE AMERICAN COMMUNITY

Bill J. Burgess

Despite the conditions of poverty and disruptive forces which chip away the structure of Native American families, there remains a distinct positive relationship between parents and their children. Eleven elements which characterize the typical and traditional rural-reservation family situation, are pinpointed as evidence of the positive nurturing of the Indian child. The most important of these elements is that the Native American child is the central focus of the extended family in the Native American community. The results of this positive form of nurturance are intellectual, social and emotional growth in the Native American child which equals or is superior to that of the non-Native American child at the age they enter schools. Problems which affect the family structure and the parenting in the Native American community include (1) conflicting values between Native American and dominant cultures, (2) a lack of understanding by the dominant culture of the dynamics of the extended family, (3) concern about the relative freedom a Native American child is given because discipline is administered in forms that may not be recognizable to outsiders, (4) the operation of programs that take Native American children away from their families and place them in boarding schools or in foster homes, and (5) institutional racism which has a negative effect on the developing self-image of young Native American children. Finally, recommendations are given which will encourage the reinforcement of traditional cultural values and reduce the negative, disruptive forces which plague parenting in the Native American community.

I CAN'T FIND MY CHILDREN - ARE THEY LOST, OR AM I?

Kathleen Cornelius

The techniques of Parent Effectiveness Training were explored during this popular workshop presentation. PET applies the principles of "active listening" to achieve good relationships with our children, our parents, our friends, and our community. When we are active listeners, we encourage others to explain how they feel and what matters to them in life. We do this by removing ourselves from everyday distractions and giving others our undivided attention. We listen in a supportive way, allowing the other to have his or her feelings. People are very willing to listen to our feelings, our goals, and our values if we first allow them free opportunity. By practicing a variety of skills everyday, we can accomplish a "no lose" situation. People are anxious to consider compromise, to make adjustments in life, when all give themselves permission to hear and accept each other.

Parent Effectiveness Training and Youth Effectiveness Training is being taught in a number of Indian communities, both rural and urban, around the country and the benefits from learning and using these skills cannot be underrated.

Attendees make this workshop an important one by their willingness to take an active part with the presenter. The first step in opening up to each other, taking the risk, can be well worth the effort.

PARENT/CHILD ENVIRONMENT

Woodlin Lewis, Louise Wilson, Charles Doby Henry

A unique program on the Choctaw Reservation in Mississippi was reviewed with the aid of a slide presentation,and a discussion followed on how the Choctaws are involving the total family in its children's education. Parents are assisted by professionally trained Choctaw people to help their children develop good self-images from as early as 12 months of age. The parent helps prepare learning materials used in the classroom as well as at home. Parents are encouraged to teach an appreciation for their tribal heritage by using the Choctaw language daily with their children and by teaching them native crafts. In the early education years children are taught to be fluent in the Choctaw language. Reading books, especially designed for Choctaw children, are used throughout their education,and Choctaw remains their first language while English is secondary.

The continuity of their efforts is helping the Choctaw people remain strong as a distinct tribe and culture.

RECREATION AND THE INDIAN CHILD

CHEROKEE BOYS CLUB
Raymond Kinsland

A 15-minute slide and tape presentation opened the workshop introducing attendees to many activities the Cherokee Boys Club provides to the Cherokee communities in North Carolina.

Incorporated over 15 years ago and active as an orgainzation for over 47 years, the Cherokee Boys Club is a prime contractor (under the BIA and USPHS) for the tribe. Charter and school bus service, school food service, conservation projects, and building construction and repair are among the many services the Club oversees. Along with these programs the Club maintains a youth center for use in educational, recreational, and athletic activities. Cherokee girls and boys with social and family problems can find altenative care at the Children's Home, an adjunct of the Cherokee Boys Club. Several cottages with a caring and concerned professional staff, have met the needs of many troubled and homeless children over the years. The $2 million facility, owned by the tribe and nationally recognized for its service to the Cherokee people, has touched the lives of virtually every tribal member on the reservation since the early 1930's.

CHILDREN AND YOUTH RECREATION PROGRAMS
George Pamp

A description of various youth program ideas and activities was presented. How American Indian programs sponsored by the National YMCA were planned, organized, and conducted. Also, a description of the development of programs relating to the International Year of the Child and how these programs involve Indian youth.

SPECIAL PROGRAMS AND NEEDS OF THE INDIAN CHILD

NEEDS OF URBAN INDIANS

Filmore Carlos, Joseph Villagomez, Byron Sanderson

"How can I find out which tribe I belong to?"
"What quantum do I need to be to get recognition by my tribe.
"What are my rights and responsibilities as a tribal member?"
"Where can I go to learn the history, language, and songs of my tribe?"

Answers to these questions and many others, fielded by a panel, were difficult and complex. Though a wide range of topics was discussed, a major interest of urban Indians is how to get or keep tribal indentity. Many urban Indians feel trapped in cities due to economic reasons. Others cannot go home to their reservations due to lack of jobs, inadequate housing and education for their children. While some urban Indian centers are filling the needs of the urban Indian population, parents who have any knowledge of their background need to teach their children that they are more than "just red-skinned Americans."

CUSTODY, FOSTER CARE, AND PLACEMENT OF INDIAN CHILDREN

Martin Topper, Charlotte Goodluck, Mary Anderson, Robert Lewis, Wilford Gurneau

One of the greatest threats to the continuation of the American Indian family as a viable social institution is the high rate at which Indian children are placed in foster homes and adopted. At the present time, Indian children are placed outside their homes at a rate which is 20 times the national average. In the past such placements have led to the disruption of Indian family life and the development of identity conflicts among children who have been placed (especially those placed in homes culturally different from that of their parents). Even though the Indian Child Welfare Act is now law, the dangers of repeating past mistakes still exists. Fortunately, a number of placement principles have been developed which if applied along with this new law, should lead to the alleviation of this present danger to Indian families. They are: 1) Using placement and adoption as last resorts, 2) Involving the child's tribe in all adoption and placement proceedings, 3) Placing the child with an Indian family whenever possible, and 4) Reducing the amount of time spent on placement to the minimum necessary for the protection of the child and the stabilization of the family. If these procedures are followed it is expected that future generations of Indian children will grow up with fewer identity problems and with stronger feelings of attachment to their own ethnic backgrounds. Given this, they should be more capable of dealing with the problems of making a future for themselves in a mulitcultural nation.

THE UNIQUENESS OF GROWING UP INDIAN

Carl Hammerschlag, M.D., Dwight Miles

One of the crucial tasks in growing up is the development of a unique and distinct identity. Who am I, what do I believe, how am I special? This developmental task crosses all cultural boundaries and if one's feet are firmly planted in a unique positive image of oneself that person can successfully overcome the difficulties of knowing "who I am." If one is *not* firmly grounded in a unique and strong positive self image, it becomes difficult later to greet the work as an equal in adulthood. The development of a positive identity is importantly intertwined with a sense of family and that family's culture. These are the standards we all see and live with. A child, as he grows, gleans a sense of his own competence. In a sense then, he must first go through a stage of separateness, appreciating his own uniqueness, discovering the things that make him different from all others, before he can later appreciate the qualities he shares with all people.

One of the unique aspects of growing up Indian is that in the last hundred years the dominant culture has banished tribal groups to positions of enforced dependency and powerlessness. A federal neocolonial structure subjugated Indian tribes so that precious few children have any personal recollections of their past of brilliance and grandeur. The chain between a past of distinct cultural meaningfulness and the present with its uncertain relevance was broken. What young Indian people see is the result of a century's disenfranchisement, where tribes were placed in a position of forced dependency on a counterfeit nurturant federal structure. That federal structure provided the basic necessities for survival, but the price paid for it was loss of self-esteem and self-worth. The workshop addressed the problems of alcoholism, suicides, and family disintegration as the symptoms of powerlessness, anger and enforced dependency. Those manifestations too often lead to the belief in a negative identity for many Indian children who see themselves as Indian but are unsure if being Indian also means being worthy of honor and respect.

The workshop addressed current movements for change including the emergence of an Indian middle class, the Indian militant movement, and a resurgence of traditionalism with language, ritual, and tradition and its impact on children. There is today a growing sense of power which will provide a resurgence of pride and competence for young Indians in their identity struggle.

CHILD ABUSE AND NEGLECT - INSTITUTIONAL NEGLECT

Omie Brown

Recognizing and identifying child abuse and neglect among the Indian population of the nation is a fairly new concept and one which is being worked on in Oakland, California. A model program, The Urban Indian Child Resource Center, has been set up there to focus on the needs of Indian children in the Bay Area and reaches abused and neglected children by treating the whole family.

By recognizing that American Indians suffer from cross pressures in urban areas, the program focuses on child development, parenting skills, foster home care, homemaking services, juvenile delinquency prevention and mental health. Problems the program is not equipped to handle are referred to the appropriate nearby agency.

Most services which aid troubled families are geared to the non-Indian culture and exert pressures on Indian families due to a different value system. What is often termed as neglect by the dominant society's standards may well be the norm for Indian societies. These agencies often remove Indian children from their families and place them in non-Indian homes causing untold disruption. The child may quickly learn, in foster care, that the values he has been taught by his family should be discarded or that they are inappropriate in today's society. When he finally does return home, he may feel uncomfortable, discouraged, depressed and disoriented.

To assist Indian families, this model program had first to gain their clients' trust. "Community Representatives," the advocates of their clients, went into the community, met the people, talked with them about their problems, and were never accusative. By sharing similar cultural values, program personnel and their clients could identify with each other.

The model program works with both Indian and non-Indian agencies to teach them about cultural differences and thus define child abuse and neglect in Indian terms. Indian families in the community are taught about the role of foster care and how they can become licensed to care for children suffering under conditions of neglect and abuse. A homemaker service teaches troubled families homemaking skills, child nurturing, and offers temporary care for children in their own homes when parents must be away.

Working with other agencies to educate them in cultural differences and values takes energy of major proportions but is necessary to meet and deal with the problems Indian families face in urban society today. Indian families want to be helped and are asking for the guidance needed to lead productive lives and provide the best life possible for their children in their own homes.

LEGAL AND LEGISLATIVE PROGRAMS AFFECTING THE INDIAN CHILD

INDIAN ASSOCIATION OF JUVENILE JUSTICE

Hilda Manuel, Max Chavez, Vernon Smith

The need for a system of juvenile justice is a need not being met by many tribes across the nation and this need is evidenced by the alarming rise in Indian juvenile delinquency.

The Papago people have long been concerned about crimes involving youth and have recently done something about it. The *Papago Children's Code* is an innovative approach to caring for children in need and provides for a system of "individualized justice." Even the use of the term "child" instead of "juvenile" connotes care and concern for this group which is processed through the Papago court system.

The unique and innovative approach to setting young offenders on their feet again is one of "alternative arrangements" in contrast to the traditional approach. The peer counseling concept (an alternative arrangement) is proving very effective in reaching young law-breakers. High school students, trained in alcohol and drug abuse, work directly with others their age who are arrested for this type of offense. Oftentimes these offenders can talk over their problems and concerns with peers after they were unable to do so with an adult.

A second alternative arrangement has brought into action a "diversion program." The young offender contracts with the Children's Court to participate in one of several programs, ie. physical fitness and track, study-learning skills, etc.

All offenders are not referred automatically to these alternative arrangements. Each case is screened and referred by an intake officer on the basis of the offender's potential to benefit from such a program. One last method of rehabilitating youngsters is through the First Offender Program which consists of 5 hours of lectures on law and the consequences of an illegal act.

Participants in the workshop concluded that Indian tribes need to prioritize children's problems and develop programs which will identify and act upon these needs.

LEGAL ASPECTS AND LEGISLATION AFFECTING THE INDIAN CHILD

Bettie Rushing, Casimer Wichlacz, Nancy Tuthill

The Indian Child Welfare Act, signed into law by President Carter just one week prior to the Conference, was the topic of popular discussion throughout the week. This Act was reviewed in detail by several presenters who work in the area of Indian law.

The bill charges tribal courts with overseeing custody and adoption cases of Indian children. To interpret and put into effect the law, while keeping in mind its intent to protect the rights of Indian children and their families, intensive training will be required for many Indian people within tribal government structures. Five Indian juvenile courts have been selected to set up model programs to implement the Indian Child Welfare Act of 1978.

Tribal courts must devise plans for Indian child placement should the child's parents be unable to care for him. Three preferred options are as follows: placement with the extended family, placement within his own tribe and finally, placement with an American Indian family of another tribe if neither of the first two options are feasible.

SOCIAL AND PSYCHOLOGICAL PROBLEMS: PROGRAMS FOR THE INDIAN CHILD

SALT RIVER YOUTH HOME - SALT RIVER RESERVATION

Robert Lewis, Sterling Manuel, Royce Manuel, Mr. and Mrs. Francis Makil

Tribal representatives and the staff of the Salt River Community Youth Home discussed the founding and growth of that facility over the past several years. Due to their concern for children caught in problem situations, the Salt River Pima-Maricopa Indian Community determined in the 1960's that they must take responsibility for those children's care in an on-reservation institution.

The Salt River Community Youth Home was one of the first group homes to be established by a tribal government in a reservation community and operated by tribal direction. A pilot project, initially funded by a demonstration grant from an agency of the HEW, began operation in 1965. The grant ended two years later and the program became part of the tribal services network. The tribe negotiated a contract with the Bureau of Indian Affairs to provide child care services. This remains the major source of funding for the Home and contracts have been renewed annually since that time.

The program provides a wholesome, family-type environment for the children placed there and is supported by professional guidance and counseling services for residents and their families. A behavior modification system is used to encourage children to establish positive habits. The families of the children are included in a rehabilitation process that is coordinated with the Home. Placement in the Home is seen only as a temporary measure and the goal for all children is to reunite them with their parents or extended families.

This program was developed according to local needs and under the direction of the tribal government. Local commitment has been a major strength of the Home. This program is one expression of the Salt River Community's determination that children who need care outside their homes will be protected and cared for in their own community.

PAPAGO SPECIAL LEARNING PROGRAM

Jerome Vilson

Indian people are well aware of the needs of the minority groups within their own tribes and are striving to improve life for these minorities. In an effort to reach and teach mentally handicapped on the vast Papago Reservation, the Papago Special Learning Center was established several years ago. Until that time, children identified as mentally handicapped either were institutionalized or remained at home. The Special Learning Center, located on the hospital grounds in Sells, Arizona, the headquarters of the Papago world, is a small but adequate facility with a well-trained and dedicated staff. Mentally handicapped from young children to adults are learning to care for their own needs and get an education compatible with their potential in a warm and caring classroom atmosphere. Parents are included in planning for their special children; they are able to make their children's time at home more pleasant and productive by means of the homebound teacher concept. The children are taught to speak, many for the first time, in both Papago and English. Their progress academically and emotionally defies medical and neurological reports. With certification from the State of Arizona comes official recognition that this program is a valid one, a fact the Papagos have known since the program's inception.

CHINLE VALLEY SCHOOL FOR EXCEPTIONAL CHILDREN

Kathryn Hill

Chinle Valley School for Exceptional Children is a non-profit, private institution for physically and mentally handicapped Navajo children, in operation since 1973. Located in Chinle, Arizona, on the Navajo Reservation, the school is one of three institutions presently serving the needs of special Navajo children on the Reservation.

In addition to full-time residential care, the school offers a developing bi-lingual and bi-cultural special education program for trainable students. This education program will be the foundation for a pre-vocational program and a sheltered workshop now in developmental stages.

Chinle Valley School offers a full range of special services. At the time of admission each chid is evaluated for his needs and potential. An on-going program of evaluation throughout the child's school career assures him of an education designed especially for him. Physical therapy, infant stimulation, and specialized medical and social services make the project comprehensive. Nutritional meals and snacks, along with special diets, are provided to the children as a part of the daily regimen.

The school's philosophy is one of commitment to provide quality care and special services to special children and their families. Chinle Valley School for Exceptional Children is striving to give reservation-wide programs of education and prevention to the Navajo people concerned with handicapping conditions.

COMMUNITY DEVELOPMENT AND THE INDIAN CHILD

THE SRI LANKA (CEYLON) VOLUNTEER HEALTH PROGRAM

Henry J. Keneally, Jr.

The presenter described basic similarities observed in rural communities in South East Asia (India, Sri Lanka, Thailand and Nepal) and those of American Indian communities. Not only were the communities similar in size when compared with American Indian communities — 35 to 100 families with a population of 200 - 500 individuals — but other similarities were noted. Types of dwellings, extended family groupings, development of leadership, approaches to problem solving, etc. How problems developed in Sri Lanka, one of the small South East Asian island countries, and efforts to resolve those problems were discussed.

In less than one hundred years Sri Lanka's population has quadrupled from 3.5 million to 13 million educational, health, social and welfare programs provided are considered best of all third world countries. Approximately 87% of the population are literate, etc. As a result of the increased expenditures to support these programs the resources of the Island have been taxed beyond their capacity, consequently inflation and high unemployment has resulted. Ironically, the group most affected has been the out-of-school youth, ages 18-25, with the highest educational level.

In an effort to accomplish two major objectives, that of continuing the provision of health services to the rural populations and providing an opportunity for the out-of-school youth to become involved in meaningful activities, the Sri Lanka Department of Health initiated a *Family Health Education Action Programme*. How this program was planned, organized and developed in approximately 500 rural villages in Sri Lanka and possible application of similar programs for American Indian Communities was presented. In addition, reference was made to *The Guide to Family Health Education Action Programme for Health Workers* developed by the Director of the Programme and how the Guide could be adapted as a training tool for staff working in rural American Indian communities was discussed.

"SQUATTERS ON THEIR OWN LAND" - THE PAYSON TONTO APACHE STORY

Chief Melton Campbell, Vincent Randall, Dallas Johnson, Henry J. Keneally, Jr.

The Tonto Apaches, living on what was historically and legally their own land but was designated as federal forest land, worked together with the system to get what they wanted and today are recognized as a tribe on their own reservation and with full rights and benefits.

The Tonto Apache people organized, mobilized, and persisted over a long period of time and did it right. Practically every person in the community of 100 got involved. Each agreed on the problem, no reservation and no federal recognition. To go about solving the problem they enlisted the interest and commitment of experts in the areas of public relations, health, law, legislation, land titles, services, etc. They recognized and utilized their human resources. People in the town of Payson, sometimes less than friendly, were approached and they were asked to assist. The townspeople were informed about what the Tonto Apaches wanted to do and they were kept up to date on proceedings. The group of 100 worked slowly, methodically and retained control of their project through the democratic process. Perseverance and a willingness to work with the system, using it to reinforce what they wanted to do, in the end brought rewards.

A COMMUNITY PROJECT THAT SURVIVED ON ITS OWN - WHY?

Elmer Lidstone

Member participation is a *must* in community problem solving. By involving grassroots people the potential for success is maximized and in the case of the "Adopt-a-Room" project at Schurz, Nevada's PHS Indian Hospital such a success did happen.

Indian communities in southern and western Nevada who mobilized, discovered their strengths as they committed themselves to a project most knew they would someday use. The "Adopt-a-Room" project called for the planning and decoration of hospital rooms and wards, each furnished with drapes, paintings, televisions, radios, all items which made the rooms unique, cheerful and comfortable places to be in time of illness.

Each community, each individual, as a planner and executor, knew that he and she was helping in his and her own way to make hospitalization for friends, family and themselves as pleasant as possible.

Though the project took place several years ago, the benefits of it are seen today and are a reminder that the people cared enough about their community to work together.

MODEL PROGRAMS - DEVELOPING COMMUNITIES THROUGHOUT THE WORLD

James MacCraken, Leona Patnaude, Charles Wesley, Bilge Reid

Many still remember the Great Depression and its effect upon their lives. It was during this time Save the Children opened its doors and offered new assurance to children. A lunch program for Appalachian children provided sometimes the only substantial nutrition they could count on each day.

Sponsorship, beginning in the late 1930's, linked poverty children with more fortunate adults who offered friendship, understanding, and financial assistance.

Though sponsorship remains an important aspect, recent years have shown Save the Children that so much more can be done to alleviate pain the world over when individual communities are encouraged to pool their human resources. In the role of motivator, Save the Children assists communities in their struggle to develop. Funding and technical assistance is given by Save the Children *only* upon a community's request. Local people, their ideas and their energy are the key to removing problems, which open new doors to better futures.

Projects that Save the Children has helped initiate are water systems, cooperative stores and businesses, livestock loan projects for kids, a special learning center, gardening and nutrition programs, day care centers, and feeding programs for the elderly. These kinds of projects encourage personal initiative, restore human dignity and return hope to children and their families.

UNITED NATIONS INTERNATIONAL YEAR OF THE CHILD

Miss D. Adjemovitch

The presentation reviewed the reasons which led the United Nations to delcare 1979 as the International Year of the Child. These reasons stem from the appallingly large number of children all over the world who lack even the rudimentary necessities of life. The Year is for all children, in all countries of the world. In addition, it is a Year for advocacy and action, that will have a long-term, lasting effect on the well-being of children. Examples cited some of the .most pressing problems facing children all over the world, and some of the ways in which governments and organizations are attempting to solve these problems. Well over 100 countries have established national commissions to plan, coordinate and implement IYC activities. Governments are encouraged to review the situation of children, examine their national policies, evaluate the relevance and efficiency of their services for children, and undertake needed research. Considering that 1979 marks the 20th anniversary of the U.N. Declaration of the Rights of the Child, many countries have initiated reviews of their legislation in light of the principles embodied in this Declaration. Some of the major areas of concern include nutrition, health, education and especially early childhood education, the needs of handicapped children, migrant and refugee children, the grave issue of child abuse and neglect in all its forms. Reviewing trends from an international perspective brings forth the interesting fact that a distinct dichotomy no longer exists between the needs of children as viewed in the industrialized world on the one hand and the developing world on the other.

Consequently these needs and concerns can no longer be viewed in isolation from one another. Problems considered characteristic of industrialized and urban areas are permeating developing countries and rural areas which have themselves positive contributions to make, such as their inter-generational approach to child rearing and recognition of the value inherent in their cultural and artistic heritage. The importance of involving the participation of children in IYC was stressed and several examples of such participation were mentioned. The International Year of the Child is not just a calendar year but rather a springboard for increased awareness regarding the needs of children and the provision of better services for them, now and in the years to come.

PERSONAL, SOCIAL AND ECONOMIC SUBJECTS RELATING TO THE INDIAN CHILD

INDIAN YOUTH SPEAK OUT

John E. Lucius and panel of students

Seven students from Phoenix Indian School, representing five tribes and one pueblo, participated in a panel presentation and each spoke on a subject of personal interest. Several of those topics were:

"Discrimination and How it Affects Indian Youth"
"Are Indian Youth Getting the Same Education as Others?"
"Life on the Indian Reservation"
"Life and Experiences in the City"

The students demonstrated concern for the future of Indian young people and each expressed the wish to contribute productively to his or her own community.

The unique portion of the workshop was devoted to questions which the students posed to the audience of both Indian and non-Indian. Several of the questions follow:

1. In your opinion, how would you like to be an Indian?
2. Do you feel Indians are getting the best education today?
3. Do you believe Indians should go to public school? Why?
4. What do you think about Indians and alcoholism?
5. Do you think it was right to put Indians on reservations?
6. If a treaty was made today, do you feel it would be broken?
7. Do you believe Indian medicine men can cure people? Why?
8. Do you think it was right for Christians to force their religion on Indian people?

WOMEN IN DEVELOPMENT

Marion Fennelly Levy, Winona Sample, Mary Jane Fate

The changing role of women in today's society is evident all over the world. This trend is accentuated by the influx into cities of agricultural families; the growing number of families headed by women as men seek employment away from their villages; the decreasing birth rate and the greater use of contraceptives to limit family size. The rising age of marriage and the gaining of legal rights for women in many countries also contributes to this change. Although the differences between cultures was great, the participants saw a similarity of problems for poor rural women worldwide.

Problems particular to women of the Indian communities were discussed. Projects were cited that were initiated by active groups of Indian women and that were benefiting women, children and whole communities.

Women were offered suggestions for assisting Indian children in the areas of health and education, their primary concern. A discussion centered on whether young Indian women should return to the skills and activities of their mothers and grandmothers as a way of preserving their cultural heritage or whether they should seek education, job opportunities and upward mobility instead. Education and jobs were cited as major areas of concern, but a prevailing interest in the family and a preservation of family values was particularly stressed.

A film, produced by Save the Children from one of its community development projects in Honduras showing a women's baking cooperative, was shown to the group.

NEW VISTAS IN GIRL SCOUTING

Dr. Offie Wortham, Mildred Nunn, Mrs. Lawrence Thompson

Since the first Girl Scout troop of American Indian girls was organized in 1932 at Pawnee, Oklahoma, many thousands of American Indian girls and adults, both on the reservations and off, have participated in countless local, national, and international events. Now, numbering over 6,000 girl memberships and 600 adults, American Indians are a growing and active minority in the movement.

Many Indian people have not yet been assimilated into the American pressure cooker. Presenters were assured that there are still unique features of Indian life and culture to be considered while designing and preparing brochures, fliers, and program materials. How can local and national recruiters more effectively reach girls and their parents? Is it valid to assume Indian values and lifestyle are different from the values, etc. of the non-Indian family?

These were some questions presenters posed to the attending audience. The audience reported that Girl Scouting is a meaningful and stimulating activity for a growing number of Indian families and is an important activity in many boarding schools as well. Along with the traditional arts and crafts and camping activities, today's Girl Scouts are also engaged in career exploration, are visiting space centers, hospitals, etc., are involved in community projects, and are seriously discussing ethical and moral issues.

The Girl Scouting presenters, who participated in the Conference and who were non-Indian, learned a great deal which they think will aid them in developing program and training materials. Information gained will also assist them in planning workshops on pluralism, racism, and increasing minority participation.

COUNTING AMERICAN INDIANS AND ALASKA NATIVES IN THE 1980 CENSUS

Edna Paisano

In the 1980 census, American Indians, Eskimos, and Aleuts will be identified from a question on race which will be asked for all persons and is based on self-identification. The categories "American Indian," "Eskimo," and "Aleut" will be listed in the race question and persons who report American Indian will be asked to give their specific tribe.

Methods to Improve the 1980 Census Count

A primary objective of the 1980 census is to improve the count of the American Indian and Alaska Native population. A number of steps have been taken to achieve this goal. They are:

1. The Census Bureau has co-sponsored regional meetings with American Indian and Alaska Native organizations to obtain their assistance in improving the 1980 census count of these groups. Twelve regional meetings were held across the country. In addition, a meeting was held with representatives from national organizations to discuss 1980 census plans.
2. Community Services - The Census Bureau has instituted an extensive Community Services Program designed to inform the local American Indian and Alaska Native communities of the importance of the 1980 census and to obtain their cooperation and assistance during that year. Community Services Specialists are providing information to the American Indian and Alaska Native communities on data availability and offering assistance in its use. The Census Bureau is getting suggestions for improving enumeration in 1980 and is informing these communities of plans for 1980 (with a supplementary questionnaire program).
3. The Census Bureau is providing information on the employment opportunities in the Bureau. In addition, Community Services Specialists will be asking the communities to recommend persons for employment and for assistance in publicizing the positions in their communities through job announcements in tribal or organizational newsletters, on radio or television, and posting of announcements in areas where community members visit, etc.
4. Recruitment - Local organizations and tribal groups will be asked to recommend persons for employment in the 1980 census. Applicants will be required to take a selection aid test.
5. National Services Program - The Bureau is attending national conventions of American Indian and Alaska Native organizations. The purpose is to obtain the cooperation of the membership of the national organizations and to provide information of the importance of an accurate count in 1980. At conventions the Bureau distributes materials and answers questions on the 1980 census.
6. Local Assistance Centers - These centers will be staffed with Census personnel who will assist respondents who have difficulty in filling out their questionnaires. The centers will be located in places, such as urban Indian centers, where local people of the community usually visit; local organizations will be asked to recommend sites for the centers.
7. Mapping of reservations - In cooperation with the Bureau of Indian Affairs and the governor of each state, a list of federal and state reservations has been compiled. BIA and the states have furnished maps depicting each reservation's legally recognized boundaries. Tribal officials of each reservation have been asked to review copies of maps which depict roads and trails in these areas. Aerial photography will be used on selected reservations with rough terrain and/or poorly mapped road systems as an aid for enumerators.

Supplementary Questionnaire for American Indians (Reservations and Historic Areas of Oklahoma)

Tribal, federal and state officials have requested that in view of the unique living conditions present on many American Indian reservations, the Bureau of Census collect information beyond what will be obtained on the regular questionnaires for the 1980 census. Therefore, the Bureau will administer as part of the 1980 census, a supplementary questionnaire for American Indians, Eskimos, Aleuts living on reservations and historic areas of Oklahoma (excluding urbanized areas).

The supplementary questionnaire has been tested on two reservations in Colorado for content and procedures. The test results, along with recommendations and comments from the American Indian and Alaska Native communities, were considered carefully. It was concluded that the content of the questionnaires should be reduced. Comments from tribal groups about the sensitivity of some questions and the need for certain information were given high consideration in determining the content to be deleted. Complexities and expense of the operation indicate that the program will not include tribal trust lands adjacent to reservations and the areas outside the Annette Island Reserve, Alaska, as originally proposed.

The supplementary program must be limited to enable the Census Bureau to carry out the program and also produce the official 1980 population counts by certain deadlines established under law.

In the 1980 census, the supplementary questions will be asked in all households that receive the regular *short* census questionnaire and have at least one American Indian, Eskimo, or Aleut member. All persons in the household, regardless of their race, will be asked the questions. The questionnaire will be used on all federal and state reservations and the historic areas of Oklahoma (excluding urbanized areas). The information collected can be used by tribes, federal agencies, etc., for policy and program planning to meet the needs of the American Indian, Eskimo, and Aleut populations and for the distribution of funds under federal programs.

Further information on Census Bureau plans for enumerating the American Indian and Alaska Native populations may be obtained by writing to Mrs. Nampeo McKenney or Ms. Edna Paisano, Ethnic and Racial Statistics Staffs, Population Division, Bureau of the Census, Washington, D.C. 20233.

ADDRESSES

UNITED STATES INTERNATIONAL YEAR OF THE CHILD
Mrs. Jean C. Young

It's really great to be here with you. It's been a good experience for me and I don't know quite how to express that, but the opportunity to spend this afternoon listening to some of the experiences that you have had has just been really marvelous. I think the very concise and explicit, yet profoundly moving presentations were just excellent because they not only made me aware of many of the problems but they simplified very complex problems so that anyone could understand them, and I'm very grateful for this experience. Now I certainly am not so presumptuous as to come before you pretending to be any kind of authority on American Indian concerns or aspirations. I am here primarily to listen and to learn. But I do have a message that I want to share with you. It's a message that you know, and perhaps is just my own way of reminding myself and all of us that we are all inextricably bound together across the face of this Nation and throughout the World in the common bond of caring that we each have for our children. There is not a human society that does not nurture, shelter, love, heal, teach, and desire the very best for the children. It is this caring concern for our children that was felt by people everywhere that caused the International Year of the Child to come into being. It was not a government or mini-government that initiated this idea. It started with a small group of dedicated individuals such as yourselves, led by inspired an Swiss, Kennon Mormon, who joined together with caring non-governmental organizations and who worked for many years attempting to persuade the United Nations that the total needs of the child should be a priority item on the agenda from World Governments. This group reminded the U.N. delegates that we had looked at the problems of the refugee, of the economic despair, of the political conflict, the wars and the natural disasters, the diseases and the problems of hunger, or the population crisis. That in any of these situations it is always the children who suffer the most in greater proportion because of their very youth and vulnerability. If you talk about the hungry people of the world, two-thirds are children.

You may have seen in the papers very recently the story of 2,500 refugees from Viet Nam. Half of them were under the age of 17 who were looking for a place to land their boat, and they said for three or four days those children had just sat on that boat. We know how active children are, how noisy they are, and how much they express themselves. The most frightening thing reported about those children on that boat is that there was a morose stillness, a quiet, in which they simply sat. It's a very frightening phenomenon.

So the appeal was made by this group of individuals for the World to take a year when we would all together, from the most undeveloped to the most technological society, take a fresh look at our own children and see what the needs are and determine how best we can meet those needs. So in December of 1976 the general assembly of the United Nations, in response to this appeal of this group of dedicated individuals and organizations, declared 1979 as International Year of the Child. Today there are 144 governments that are participating one way or another. So what do we have? We have an instrument, we have a tool to help things happen and the question is how will we use it to really benefit the children? What will it mean for Black children, for Hispanic children, for Migrant children, for Appalachian children, for Latin, African, Asian children, for urban and rural children, for American Indian children? What is the barrage that we have already done to the children with our prejudices, our discriminations, our inequalities, and how can we correct the pattern, reverse the trend, keep future lives from being blighted? Certainly in one year International Year of the Child cannot do all of this. But what if it could build on the positive things that are happening with such a ground swell of enthusiasm that slowly and surely the problems would begin to swing the other way? The governments and corporations and organizations and individuals would begin to take seriously the needs of the children and listen to the voices of children's advocates with the parents being the primary advocates. And because we were so many and spoke in such unity that we were recognized as a force of great significance. This is what the International Year of the Child has the possibility of doing. Starting that process, being that catalyst for action, helping to unify among diverse people the common bond of caring we have for our children.

Now, I grew up in a small Alabama town and in all of my schooling experiences I knew no American Indian children. The extent of my contact was through the distorted versions of Indians depicted on Saturday afternoon at the local movie theatre. But you know, there was something very curious about that experience. In order to see the movie we black children were shunted up narrow dark staircases at the side or rear of the building. We often had to wait until all the whites who were waiting had been sold tickets before we could even purchase any. Then we were required to sit in the balcony. Now, all of this was a very demeaning experience for even the smallest child, yet this is how it was and at least, for a time, we seemingly accepted this. Yet we never quite did, for as we watched those Cowboy and Indian movies there was something in our very soul that cried out at the injustices we witnessed. I remember being a part of the group that cheered and applauded when the Indians won a skirmish, to the chagrin of the whites alone, and sat in pained silence as the triumphant cowboy always won the battle. It was as if, even though we were children, we instinctively knew that history was being distorted and a people defamed. We black children identified with the American Indian because we knew we were underdogs too, and we knew that we were perceived not correctly by the larger so society, so I've always felt a kinship to the American Indian. Though we lived in different cultures, we had common understanding based on many similar, bitter experiences. It is interesting to note that when I talk to my 17-year-old daughter about this particular experience that we used to have she said, "You know, it's interesting because I always felt that Tonto was smarter than the Lone Ranger because he always had to get him out of trouble."

But it's how people see beyond the distortion that society tries to perpetuate and how sensitive we all are to each other despite those distortions. We've seen for ourselves that the Civil Rights movement afforded an impetus for all minority groups to move forward. Your own efforts toward self-determination, I'm sure, was given new hope as racial and cultural barriers began to lower. But so many obstacles, of course, are still there. We know that few paths have been cleared that permit the most motivated or educated or affluent minority to move forward. But for the great majority, there are still almost insurmountable barriers but, for the sake of our children, we must remove them, one by one, starting at the bottom so the very foundation is weakened. It is our own strength and perseverance and organization that will weaken the foundation of insensitivity, prejudice, and discrimination. The Phoenix Indian Center that you have established is an excellent example of your combined efforts toward the strong development of all Indian children as Indians, prepared to participate in the American society as skilled Indian people. The socially progressive efforts of the Civil Rights movement certainly gave momentum to the Indians' cause by encouraging your involvement and dialogue on those issues which concern you like nutrition and language and culture and education. Sure, they concern you - but they concern all of us who care. Perhaps the most important change that has occurred during this period has been the utilization of Indian people, not only recognizing you as being undoubtedly your people's best resource, but valuable resources to others. It is so important to have American Indians and all minorities in positions of significance throughout our government to keep us constantly in touch with the needs of all our people. Listening to the various testimonies this afternoon I was impressed with what you are trying to do in various parts of the country to strengthen the American Indian families and build strong communities. And as mentioned earlier, your efforts have not been in vain; and the President's signing on Thursday of the Indian Child Care & Welfare Act of 1978 is certainly a major breakthrough, and many of you present in this audience were instrumental in making it happen. You're to be congratulated on your efforts to restore the importance of the American Indian family. There are many problems of children that are not being met throughout the world. I'm certain that I cannot identify a single one, whether it's the sixteen million children that have been abandoned in Brazil, or the new famine and starvation that's threatening Ethiopian children, or the millions of refugee children, or the children of Haiti that sit beside a street light in order to study because they do not have electricity in their homes, or the lack of health services in remote African villages that you could not nod your heads and say yes, our children suffer too. We understand. This is why we must all reach out to each other and care for all the children, helping our older children to care for their younger brothers and sisters, helping children to care about people who are different. As we become absorbed in caring for our own, we must never limit our children's world to the extent that they will not want to reach out to others and feel they have something to offer others. I've taught in many very poor areas in the South and it always amazed me how responsive the very poorest of the poor were when they had the opportunity to help someone else. It wasn't important what it was, whether it was the March of Dimes or Red Cross or UNICEF, it didn't matter but the children's self-esteem glowed because they could help. I think it's important for us to remember that and with the rich, beautiful culture that you have, you must encourage your children to reach out and to share with others.

The selection of 1979 as International Year of the Child was because this was the 20th Anniversary of The Declaration of the Rights of a Child. I'd like to share those rights with you because I don't think there would be any of us that would disagree in essence with what they say. Now if it gets down to try to interpret them, that's, of course, another problem. Each problem is interpreted somewhat differently. But the statements are very simple and very basic. Let me share them with you: the right to affection, love and understanding; the right to adequate nutrition and medical care; the right to free education; the right for full opportunity for play and recreation; the right to a name and a nationality; the right to special care of handicapped to be among the first to receive relief in times of disaster; to learn to be a useful member of society and to develop individual abilities; the right to enjoy these rights regardless of race, color, sex, religion, national or social origin. Now people all over the world could agree with these rights and, as I said, it would only be in the interpretation that you would begin to differ. An interesting note is that when I first saw them, my first response was - you know how Americans are - you want to start checking things off, make a list and cross it out, so my first response was let's look down here and see what we can check off that we don't have to worry about because certainly we've got some of these things already solved. Well, the first one I looked at was the right to a name and a nationality. I said no problem here, all American children have that. Then I took another think and I said what about these children that we call "illegitimate" and deny them a name? And then I went another step further and I thought about all those children who are born to American citizens abroad and can lose their citizenship, and someone reminded me what about admitting the children of aliens and migrant children that are born here and no one really wants to accept them. It went on and on, and I had to stop and think, well, there must be another one here - if that one won't work, how about education? Every child in this country has free education. That's right, every child. Then I had to think again - but what about all those children that are isolated so far out on some of our American Indian reservations that they don't have access to education, and then I began to think about other children that move about and no one really cares about them. And then it said free education, and I thought about all those children that we had that are graduating from schools ill-prepared to cope with life because they haven't received the basic training and necessary academic preparation to hold down jobs and it gives them a right to sit in a classroom or right to attend school. It said a right to be educated. So at that point I stopped and I decided, well, perhaps we need to deal with all these questions. Maybe there's not a single one that we can skip over or ignore.

Recently I read something in the paper that I found that's really rather incredible. You know the situation in Rhodesia: there was an article that described how the policemen were coming into homes to search for illegal children. I just was so puzzled, I said how can a child be illegal? And yet, in Rhodesia, the mother and father can live on the property out back in a small house, but their children can't. The policemen were coming to the home in order to find the illegal children who happened to be 4 and 7 years old, to send them back to war-torn areas because it was illegal for these children to be present. Now, we don't think of situations like this existing in this world at this time, but they do; and the reason I remind us of these things is it shows the global aspects of our caring, that it cannot be limited to our own perimeter but the world becomes our perimeter.

President Carter responded to the request by the U.N. to participate in the International Year of the Child and asked Secretary of State Vance and HEW Secretary Califano to assist in establishing a National Commission in order to begin preparations for the U.S. observance. There were four members of Congress, two senators and two congressmen, and 24 private citizens who were appointed. I really can't praise this group of individual citizens enough. I think they are a most exciting and diverse group and represent to me more than any one single group the very essence of what this country is all about.

Mrs. Winona Sample of the Chippewa Nation, who is present at this Conference, is one of those individuals. We think that we represent the rural, the urban, various racial groups, various regional geographic areas and various expertise whether it's law, medical, or education. It's really a very dynamic cross section of America, and working with this group we hope that something very positive will happen. It's interesting to note that on June 28 in the Rose Garden when the President announced our participation and named the members of the Commission that he made very strong statements of commitment to this year and to what he wanted us to accomplish. We hope to hold him to that commitment. At that occasion he stated that last year we had a million children whose lives were abused, who suffered physical abuse from their parents; that we had ten million children who have never had any medical care at all, and 50% of the children in this Nation under the age of 12 have never seen a dentist. And the President stated that he would hope that next year, as the work focuses its attention upon children, that all of us would become more knowledgeable and much more willing to assume responsibility for correcting and meeting those needs. That we, in a positive way, would assess the unique opportunities to broaden the horizon of growth and enjoyment and productivity of our children's lives, both now and in the future. He said it is a sobering prospect to know that perhaps once in a lifetime we have an opportunity to focus attention on such a neglected group in the world population.

I like to emphasize that this National Commission is not just the endeavor of government alone because there are over 200 National voluntary labor, industrial, civic, professional and local groups who are cooperating with the International Year of the Child and who have requested to work with the U.S. National Commission. Many of you present may even be members of some of those groups. These groups were organized by the U.S. Committee of UNICEF to assist the National Commission. For many years these groups have worked in their own communilties to improve the lives of children. A National Commission can be a focal point to voice and popularize these concerns and to strengthen the capacity that we assist the government in using its resources to benefit children and families rather than contribute to dismantling a family, and too often this happens that the government sometimes uses its resources in a negative rather than in a positive manner.

One of the things that we want to emphasize again this year is prevention, the varied non-glamorous, non-sexy word and action. There are so many things to do. If we could simply prevent some of the diseases that happen, if we could prevent the poor nutrition, if we could prevent the educational problems, if we could prevent the accident and the drug abuse and all the things that affect our children, then we would have done something very significant.

One of the problems that we have nationwide is a solvable one. It's nice to have a problem you can solve. This particular problem affects all of the children across this Nation, something that every child should have had done but hasn't. Only about 70% of our children are protected through immunization. That leaves anywhere from 30 to 40% (in recent years this figure has increased) that do not have the basic immunization. In a country like ours, all little children, 100% or as close to that number as possible, should be immunized. There is no reason why during 1979 we can't make that happen through a concerted effort on the part of all of us. The thing that amazes me is that we have no process by which it is done; otherwise we would not be in the situation that we presently are in. Most of the children are born in hospitals and it's the period between when they leave the hospital and before they go into a public school, day care center, or head start program when they should be immunized. They are unprotected, and we have no systematic way of meeting the needs of that large group of children between birth and the time they enter a public or a private program. If during the year we can achieve enough interest and concern and dedicated people to really work toward solving that problem, in the process we will work out a system - a system that would be lasting so it will not have to be replicated again in '80 or '81. We would help establish it as a mechanism that would be functional and would protect all of these children. Now the National Commission recognizes that this is a short-term goal, to accomplish something like that during the year. However, we're also interested in long term goals. Long range public policy is ultimately what we want, public policy that affects all of our children and secures them. So what we're hoping to do is to create grass roots efforts throughout this Nation to ask all those important questions about education, about juvenile justice, about the effects of media on the child, about discrimination and alienation, about health and nutrition. If we can raise all of those questions in every community and have every community looking at itself and determine what resources are needed in order to help work toward the resolution of these problems and have so many people interested and dedicated and working on the same goal, then maybe we can have public policy result from all this activity.

Now, certainly we want to identify the needs of children and we want to do something about it, but also there is something else of great value. In the process of this awareness we want to create a new value for our children, and we simply want to enjoy them. We want to be able to celebrate childhood, we want to engage in new and rewarding experiences with our children and our families and caring adults. We want to express our love and care for them. We want to recognize their abilities and stress all the positive things that are happening among our children and our youth. We want to learn how to love and appreciate children from diverse and varied cultures from throughout the world.

And there's one other thing that we want to do. We want to generate new sources of funding from both government and non-government, corporations and foundations and personal commitments, funds to assure that each child is getting his or her chance to not just survive but develop into the fulfilling human being each individual is meant to be. There was a little story, a quote, on a peace calendar that sort of puts it in perspective. It said, "Won't it be a great day when our day care centers have all the funds they need and the Navy has to hold a bake sale to buy a battleship."

This Conference represents to us in the Commission a beginning to listen to the concern of American Indian children. We will be having another meeting in early December with the American Indian Social Workers and we'll be talking with other individuals that have had the concerns of the American Indian at heart. We would welcome your advice, your counsel and your guidance.

The Commission cannot make policy and it cannot hand down mandates. It can serve as a beacon in a dark place. It can sensitize our people to the needs of children everywhere, and in so doing, it can become an instrument of measurable and long-lasting change that will increase a child's potential to live and grow and prosper in a Nation that truly cares about the children of today.

Each time I've made a speech I found a quote from the Mohawk Nation that I've used, and I'd like to close this evening with that quote. It said: "Let us put our minds together and see what life we will make for our children." Thank you very much.

EXISTING FEDERAL PROGRAMS - FUTURE PLANS - FUTURE NEEDS

Rick C. Lavis

I appreciate the honor and the opportunity of meeting with you this morning to talk about developments in Indian and Alaskan Native education in the Bureau of Indian Affairs.

It is my pleasure to extend to this Conference and all participants the best wishes of Assistant Secretary Forrest Gerard. He asked me to convey to all of you his appreciation for your efforts and commitment to Indian children.

This Conference celebrates the International Year of the Child.

It is appropriate to ask whether the Bureau is prepared to participate in this program and how it intends to enhance the life of the children it serves.

Even more appropriately, one can ask whether the Bureau can change to meet the needs of children in an ever-changing world.

Should we give up on the Bureau and its educational program?

There are many who believe we should.

I am not one of them . . . not now!

Indian education today is undergoing a difficult transition phase. It is a time for change! Critics of BIA education programs have never been lacking and today they abound.

But constructive criticism is good, and I welcome it because it fosters useful change.

However, criticism without a productive end-result does no one any good - not me, not the critic, and certainly not Indian children.

Briefly, let's look at the past decade and the events that will shape the future of federal programs serving Indian and Alaska Native children and their parents.

In 1965, the United States Senate approved a resolution establishing the Senate Select Committee on Indian Education. In doing so, the Congress, not the Executive Branch, began a major effort to address the issue of whether or not our Indian education programs were meeting the needs of Indian children.

The rest is history. The Congress increased appropriations for Indian Education: Enacted programs such as Title IV, Title II of P.L. 93-638, and, made countless other changes in existing programs to broaden federal participation in Indian education.

These were program efforts . . . efforts to build a broad program to serve the educational needs of Indian children whether in public, BIA, or Tribal contract schools.

Within the contexts of these legislative directions, the new administration under Assistant Secretary Gerard has been committed to improving our performance in Indian education.

We knew immediately that the problem was in management, not in programs alone.

The BIA Office of Indian Education had neither the tools or management capacity - nor in some cases, the will - to address the long-standing deficiences in program management and administration.

But it did make far more promises than it was prepared to keep.

As a result, expectations were often raised in the Indian community only to be smashed.

Nonetheless, we made the Office of Indian Education a top priority in our efforts to reform Bureau management during our first year.

We took a number of steps which we believed would strengthen the Office of Indian Education:

First, we established a program for handicapped children with bureau funds.

Where the Bureau had promised and failed to deliver significant resources to handicapped Indian children in the past, this Administration delivered. It was a promise made nearly a year ago, and it was a promise kept.

Second, we revised our school construction priority system.

Third, we have taken steps to revise and update our Bureau Educational Manual System which had not been overhauled since 1953.

Fourth, with the help of the Assistant Area Directors, we developed a BIA mission statement on education to clearly define the role of the Bureau.

Fifth, we began an effort to address the role of our off-reservation school system. We established a committee to review the profiles of students attending these schools. We are now in the process of establishing a Blue Ribbon Commission to develop an action plan to strengthen these schools and their programs.

Sixth, with the Assistant Area Directors, we developed a system to facilitate comprehensive educational planning between the Bureau and tribes.

Seventh, we are convening a Bureau-wide meeting of BIA Educators in December to link Agency, Area and Central Office Managers in an effort to develop better communication and understanding.

To us, these management efforts were significant and long overdue.

They were all designed to address the deficiencies in management. But they were also designed to give Indian children a better educational opportunity.

With time and support, we might have turned things around on our own.

But, time was not on our side.

The Bureau's reputation as being inept in educational still existed and it existed where it mattered most . . . in Congress.

The years of Hearings, the long string of GAO reports and Tribal concerns made the situation intolerable.

The Congress was going to have to do something.

It would either have to transfer the Bureau's educational functions to a New Department of Education or mandate organizational changes to produce better operations, or both.

It chose H.R.-15 to change the BIA's process for operating its educational programs.

H.R.-15, however, represented a marked departure from the previous history of federal involvement in Education matters.

Where the emphasis was once on programs, H.R.-15 was concerned with *how* the Federal government, in this case the Bureau of Indian Affairs, was *organized* to deliver such services.

As you might know, the BIA initially testified *against* enactment of H.R.-15. We did so for a number of reasons:

First, as a new administration, we wanted a chance to develop our own programs to strengthen the quality of Indian Education.

Second, many of the mandates contained in the legislation could be accomplished by administrative action.

Third, we wanted time to determine whether the H.R.-15 approach to resolving the management problems in the BIA were appropriate, or whether we wanted to go in a different direction.

Fourth, we believed that change could be accomplished without legislation.

Nonetheless, on November 1st, the President signed H.R.-15, into law, now P.L. 95-561.

P.L. 95-561 mandates far-reaching changes for the Office of Indian Education in the Bureau of Indian Affairs and how it conducts business.

It is safe to say that this Act represents the most serious approach in public administration that the Federal government had encountered in many years.

But it also represents a challenge and an opportunity to at long last address management problems which have been neglected for years.

The mandates in P.L. 95-561 are nothing less than an agenda *that should* have been acted on many years ago, but were not.

P.L. 95-561 presents a rich opportunity to change, as its agenda will open doors which have long been closed.

Consider the agenda.

P.L. 95-561 requires the Bureau to establish standards for all its schools and dormitories, as well as contract schools.

P.L. 95-561 requires the Bureau to submit a formula for distribution of JOM supplemental funds for tribal evaluation and selection.

P.L. 95-561 requires the Bureau to bring all its school facilities, including contract schools, into compliance with applicable Tribal, Federal, or State health and safety standards.

P.L. 95-561 requires the Bureau to develop an allotment formula for each Bureau and contract school and to make each school the direct recipient of Bureau funds.

P.L. 95-561 also provides that local school boards shall develop a local financial plan for each school.

P.L. 95-561 establishes a new system similar to the one used in the Defense Department for hiring educational personnel.

P.L. 95-561 also permits a Tribe to waive Indian Preference in the hiring of educational personnel.

P.L. 95-561 requires the Bureau to revise its educational policies.

P.L. 95-561 requires an annual report on the state of Education within the Bureau.

P.L. 95-561 requires the Bureau to develop rules and regulations to insure the rights of Indian students attending Bureau schools.

Finally, P.L. 95-561 establishes direct line authority for the Bureau's Director of Education.

To put it simply, the Director of Indian Education will have the authority to direct *Area* and *Agency* personnel in performing educational functions, or functions related to Education.

That is the agenda for P.L. 95-561.

It represents a heavy dose of reform and revision of current practices.

For the International Year of the Child, H.R.-15 offers a unique opportunity to address long-standing issues affecting Indian children.

What H.R.-15 offers is the chance to establish standards for the education of Indian children.

Such standards might include early childhood education or child care programs.

The chance is there, and make no mistake about it, such a chance comes but once in the lifetime of any generation.

Because of the importance of the Act, and what it represents in scope and in change for the Bureau, we have designed a major system to carry out the law.

We have appointed a Steering Committee composed of Bureau Central Office and Field Personnel to guide the Bureau in implementing P.L. 95-561.

We are also in the process of appointing a number of Task Forces to help us in developing rules, regulations and guidelines for specific provisions of the Act.

In connection with these Task Forces, we are seeking the involvement of Bureau Education personnel with field experience, the active participation of Tribal and national Indian organizations, and Indian students, school board members, and parents.

We believe that only through the active involvement of the Indian community and Bureau field personnel will we succeed in implementing P.L. 95-561.

Let no one - whether in the Congress, in the Bureau, or in constituent Tribes - doubt our commitment and our conviction about this effort.

We intend to make this a broad effort involving those significant elements and interests in the Bureau, as well as within the Indian community itself.

We do not intend to shirk or fail these mandates.

There is too much at stake.

Indian education today is certainly beset by critics - and there are difficult issues to address and hard problems to solve. But there is also one very positive factor which I think makes all the difference.

It is that this administration is committed to facing the issues and dealing with the problems.

We are not ducking, or bypassing, or acting like the problems are not there.

We are facing the realities and working to make things better.

Now, looking to the future of Federal Indian programs, I am an optimist. I expect good things to happen.

First, I think we will see, in Tribal governments particularly, a strong development of the Indian Self-Determination policy.

From the early childhood level through post-secondary education, Indian parents and community leaders will be involved actively in the education of Indian children - in contracted programs and in programs operated by BIA.

BIA education programs have suffered for a number of years from neglect, and this neglect is not easily overcome. But doing just that is our biggest challenge and we intend to meet it.

We can move closer to that goal with your help. I look forward to working with you and other Indian groups outside the Bureau in facing this challenge.

I promise you that this administration will make meaningful changes where they are needed so that you will be able to work with us effectively and to be proud of the achievement of the Indian children you work with.

CONCLUSION

Let me say, in conclusion, that change is here.

The question is: are we up to the challenge of change?

There are those who welcome this change and those who will resist some of its mandates.

For both sides, there are great difficulties ahead.

But let us not be afraid of change.

Let us use this challenge and opportunity to renew our commitment to Indian children, their parents, and Tribal governments.

Let us build a new structure which is both *responsible* and *responsive*.

It is my own personal view that this may be the *last chance* the Bureau has to prove that it can provide quality programs, and so, we must not fail.

But we need your help.

This Conference can play a major role in giving us direction in developing our educational programs.

We urge your active participation.

Give us your ideas, your imagination, your energy, and we shall succeed.

It will not be easy, but it will be worth it.

Thank you.

ADMINISTRATION FOR CHILDREN, YOUTH, AND FAMILIES

Pecita Lonewolf

The Administration for Children, Youth, and Families undertakes projects concerned with children and youth who have suffered due to family stress, children in poverty, abused and neglected children, children in need of foster care and adoption services, and teen-age parents. This governmental agency's purpose at the conference was to inform participants of its activities and called upon the group to join in the agency's efforts to improve its services.

The ACYF includes the Head Start Program, the Children's Bureau, the National Center on Child Abuse and Neglect, and the Youth Development Bureau. Its mission is to strengthen American family life, to be involved with policy research, to develop standards for day care and foster care, and to advocate child abuse legislation. ACYF is part of the Department of Health, Education and Welfare. Under the Office of Human Development Services are five administrations, one of which is the Administration for Children, Youth, and Families. Its commissioner is Dr. Blandina Cardenas Ramirez. ACYF is a new unit reflecting the reorganization of the HEW (its predecessor was the Office of Child Development). The new administration reorganized so that for the first time within a major federal agency there is now a unit concerned not just for children, not just for youth, but for families as well.

Developmental services to children, youth, and families are provided through both the Head Start Program and the Day Care Division of ACYF. Head Start is a comprehensive child development program for low-income children and their families which has been in operation since 1965. Over 400,000 children are served by the Head Start Program which includes 93 Indian Head Start Programs serving approximately 12,000 Indian children throughout the nation. A recent report on Head Start shows that slightly over half the children receiving services are black; one-quarter white; 15% of Hispanic background; 3% Indian and Native Alaskan children; and 2½% children of migratory farm workers. Head Start is the model child development program which links the community and the family, including the parent, to the educational system. Work in Head Start has demonstrated that parent involvement is both desirable and possible. Children at risk cannot be served without taking into account their parents.

The Day Care Division of ACYF has limited resources for research and demonstration for national studies or surveys of day care. These resources have supported such projects as the National Day Care Supply Study, the largest and most detailed survey of center-based day care ever undertaken. The Supply Study was initiated to provide a national profile of day care characteristics and to estimate the impact of government day care policies and practices. The Day Care Division is presently drafting a revision of the Federal Inter-Agency Day Care Requirements. Much discussion is taking place about the most appropriate federal and state roles in both standard-setting authority and implementing of those standards. The Department is seeking broad public comment on this issue from policy makers, day care providers, and parents.

The Youth Development Bureau is the center of ACYF activity and there is much work to be done. At the national and regional levels, the Youth Development Bureau works with states and communities to improve services for families in danger of breaking up and for children in foster care who need to be reunited with their parents or placed in other permanent homes.

The Children's Bureau gives grants to train students at accredited colleges and universities in the field of family services and gives grants to develop materials for the training of child welfare staff serving American Indians.

Housed in the Children's Bureau, the National Center on Child Abuse and Neglect sponsors research, demonstrations, training and technical assistance projects to improve services for the identification, prevention, and treatment of child abuse and neglect. The National Center also awards grants to eligible states to help them strengthen child abuse and neglect programs. The National Center recently funded a National Indian Child Abuse Resource Project and five Indian Child Abuse Demonstration Projects. Within the National Center on Child Abuse and Neglect the National Clearing House fills thousands of requests for information and publications to private citizens, professional, and appropriate agencies.

The Youth Department Bureau in ACYF sponsors research and demonstration grants to existing run-away programs to expand or improve services to youth in crisis. Its regional offices sponsor state and local agencies who provide shelter care, counseling, and other services to run-away and homeless youth.

Finally, a major component of the ACYF structure is research in child and family development. The Research Demonstration and Evaluation Division sponsors grants for basic and applied research on child and family development. These grants cover the topics of child rearing and interaction between the families and schools. This division also coordinates the research, demonstration and evaluation activities for the entire agency. It awards contracts for evaluation of Head Start programs and demonstration projects. Out of these activities comes information for policy formation which can strengthen and support families in their diverse forms.

It is the hope of ACYF that improvements in services can be made through a partnership between government and grassroots people. Together we must help shape a society which nourishes families and helps them grow strong. ACYF looks forward to listening and working with interested people everywhere to accomplish this goal.

TITLE XX AS IT RELATES TO INDIAN CHILDREN

John Lewis

The tribes of Arizona have been reviewing Title XX. The Inter-tribal Council staff has been trying to deal with and resolve the concerns Title XX has placed upon us. Title XX is grant to states from HEW that provides resources for social services. Set up in 1974 and begun in 1975, this federal funding source for social services is the first not limiting its use to any age group. It does not specify what services must be provided, nor does it disqualify individuals receiving federal financial assistance. In other words, Title XX has the potential of being the most versatile source of money around for social service programs and one of the best uses for Title XX money is for children's services.

When we think about Indian child welfare services we, as tribal governments, have to consider the legal and constitutional status of Indian tribes. It is very fundamental that we understand what resources we should be looking at and under what conditions we should be taking those resources. Because of our status as Indian tribes we are in a unique position. This piece of legislation, Title XX, mandates a federal-state relationship in delivering services. On the other hand, state authority is strictly limited on reservation land and in many cases is non-existent. So you have a piece of legislation that mandates the states to do things that they are not allowed to do, and I think that really creates a problem situation.

Certainly Indian people recognize their problems and have tried to do something about them. The Indian Child Welfare Act is an example of their action. In implementing the Indian Child Welfare Act problems with Title XX will become evident but we may want to support this act in order to use its resources. We will certainly take the authority and will recognize the role of our tribes in implementing the Indian Child Welfare Act. We already believe that passage of the Indian Child Welfare Act indicates there is a need for change in Title XX. It should allow direct funding to Indian tribes to plan, manage, and deliver social services.

On one hand we have a trend in legislation, particularly dealing in human services, which mandates a state play a large role under Title XX. It is unclear how states are going to play that role on Indian reservations. On the other hand the growing tribal self-determination can be seen in the expansion of tribal governments and the development of inter-tribal consortiums for the purpose of delivering more needed services to their people. Many questions remain about how these problems will be solved, but ultimately the issues must be resolved with amendments in Title XX.

Thirty percent of the Indian tribal population lies in several states. Reservations, tribal lands go beyond barriers of states. And when they are put in that position this makes it very difficult for tribes to really develop comprehensive coordinated programs for human services. When tribes have to deal with more than one state, each taking its own approach to human services, to social services and to child services, I think that factor in itself is important enough to call for an amendment to Title XX.

When you look at Title XX and what it does, I think you will find it has importance for people who are attending this Conference. Title XX deals with planning, it deals with program, and it deals with policy. And there are issues in each of those areas that should be of concern to participants here. In the area of program development or planning, Title XX does bring with it some good concepts. That is one of its purposes. The only problem with it , of course, is that it must be run through a state planning system; usually the state planning system is part of a set of regional planning bodies. In our state (Arizona) the Council of Governments develops plans, priorities, and types of programs that are going to be funded by Title XX. And the participation of tribes in the Council of Goverments is very limited or non-existent, but the tribes certainly have their own needs and their own unique ways of meeting those needs. When they go to meetings, they are outnumbered 30 to 1 in voting on what the priorities are going to be; you know that the outcome will probably not be in favor of Indian people. However Title XX can be very useful, especially since tribes are beginning to deliver services that were previously delivered by the BIA or IHS. Tribes are now in a position to vie for all resources that come in under Title XX. They will no longer have to depend on a planning system that may exclude their participation, their needs, and their desires.

I think, in terms of progam, Title XX is a very versatile and important program. It can supplement whatever the needs may happen to be. This program can be applied to a lot of innovative programs which a tribe determines it needs. Title XX may be tied into other existing programs which have needs to widen their capacity. We want to address children's needs, we want to improve human services, we want to make better communities, we want to reach everyone in families who needs services. We need to have resources flexible enough to do that, and Title XX can fill in the gaps.

Elected tribal officials may be reluctant to get into Title XX because it raises a lot of policy questions. Can Title XX deliver needed services more efficiently than the BIA? And I think that again is another question that has to be considered. The BIA maintains it provides residual services. You look at Title XX and you ask, "What is residual versus primary?" Title XX service could be defined as primary, if it is available to tribes. Then what the Bureau is doing is duplication, and it should not be doing it. So when a tribal official looks at Title XX and policy implications it may have for the existing BIA budget and its services, it raises some real questions about whether tribes should participate in Title XX as it now exists.

Communicating our concerns from the local and tribal levels to the HEW the last two and a half years has been difficult. High turnover rate in HEW and changes in that administration makes it hard to educate those people on the issues. The last group tried to address a number of tribal concerns. They developed a strategy for looking at Title XX by awarding a number of grants and contracts for demonstration projects; projects that would measure the capacity of tribes and Indian communities to develop social serices. And a lot of those particular demonstration projects are children's projects.

In addition HEW awarded a contract to the National Tribal Chairmen's Association to develop a test amendment. By focusing on three states, Minnesota, Arizona, and Mississippi, a test amendment is being developed based on meeting and resolving issues expressed by tribes about Title XX. Information is being gathered in other states which have a significant Indian population. This information will be compiled and analyzed and will form the basis for a proposed amendment. It is being reviewed by tribal groups around the country during four regional meetings and allows representatives time to comment on it. Three meetings have taken place thus far - one in the southwest, one in the northwest area, and one in the northern plains. Others are scheduled for Oklahoma, the southeast, and the northeast. Through this process Indian people will learn what Title XX is, what the issues are, and what it is doing or not doing in the local communities. During the next session of Congress we hope an amendment will be introduced that will allow direct funding to Indian tribes. We invite the participants of this Conference who obtain this information, to talk with their tribal leaders, and begin working in an effort to bring about these changes that will have implications for us all.

WORLD OF THE INDIAN CHILD
Phyllis Antone

I would like to welcome you to this session entitled "The World of the Indian Child." We think this is going to be the highlight of the Convention. Our work deals with infants, young children in day care, and pre-school children. The following speakers come from different parts of the country. I have seen their work and I really feel that they have a lot to share with us. They will be speaking about their projects on their particular reservation.

WORLD OF THE INDIAN CHILD
Stephen M. Richmond

The Indian Arts and Crafts Board, an agency of the U.S. Department of the Interior, serves Indian, Eskimos, Aleuts, and the general public as an informational, promotional, and advisory clearinghouse on all matters pertaining to the development of authentic Indian, Eskimo, and Aleut arts and crafts. We want to share with you some of the outstanding work that has been done to help children through the promotion of Indian arts and crafts. Anytime you help adults, you are helping children. We are upgrading young people culturally, as well as socially, economically, spiritually, and educationally.

In 1963, when I started working with the Indian Arts and Crafts Board, it came to my attention that Indian arts and crafts in the area I represent were dying out. This was a frightening thought. We had to find out why this was happening and then do something about it. In my territory, in the southeastern part of the United States, I work with a number of tribes. If they could make money with their arts and crafts, they would produce them, they told me. Many craftsmen had lost pride in their work; quality did not seem to bother them a great deal. One of our goals was to restore personal pride in their work. Another goal was to develop more good sales outlets.

We began workshops with Indian teachers who taught basket-weaving, pottery, wood-carving, sculpture, or whatever the people wanted to learn. To do this, we needed money, so we went to the state vocational organization in each state, and in most cases they were eager to help us. They paid teachers' salaries and in some cases they even paid for the materials used in the workshop. Many successful workshops helped improve quality, develop new ideas and techniques, and create pride that each individual needed to be a successful artist.

To provide sales outlets and to promote the crafts further we developed an exhibition program, one-person or group exhibitions. Through the exhibition program artists are gaining economic benefits as well as pride in their work. We have tried to include every medium and as many tribes as possible in our exhibits.

Some tribal crafts shops have their own galleries or display areas. If not, we try to find galleries away from the reservations where the public is appreciative and buyers are available. Two exhibitions of Coushatta crafts from Louisiana were shown in Houston, Texas recently. Many exhibitions have been held in Cherokee's one authentic shop, Qualla Arts and Crafts Mutual, Inc., which is a cooperative. It belongs to the arts and crafts people, who themselves operate it. An executive committee determines policies and the shop is a highly successful operation. Sales are extremely good, and each year members receive dividends which contribute to the income of their families. The crafts shop of the Western Cherokees in Tahlequah, Oklahoma, also has a new gallery. Sales there have increased consequently. Amanda Crow, a renowned Cherokee woodcarver, received orders totaling approximately $9,000 as a result of her exhibition. An exhibition of the woodcarvings by Willard Stone, a wood sculptor of international fame, brought him earnings of $42,000 in carvings and bronze castings the first week of the exhibit. Willard has supported ten children through his art. Arts and crafts are often the only source of income for many families and a partial source for some who hold full-time jobs.

An exhibition just opened in Cherokee, North Carolina, entitled, "Enchanted Fauna," a wood-carving show, done by a man and wife team, James and Irma Bradley. Mr. Bradley commented that, "When my boy was learning to play the piano, his teacher said he would learn better if he had a piano of his own. My wife and I figured out how much a piano would cost, and we sat down and started carving. You might say that we carved that piano."

Several of our Indian artists have been recipients of grants from the National Endowment for the Arts. Exhibitions follow the grants - one in the Renwick Gallery in Washington.

The Cherokees practice one of the oldest and most successful methods of teaching - that of parents teaching their children. Most Indian artists testify that they learned their art from their mothers. However, there are some teachers who want their tribe to retain their cultural heritage and teach art classes in the Indian schools. Amanda Crowe, a renowned Cherokee Indian wood sculptor with a master's degree from the Chicago Art Institute, is an example of this dedication. Emma Taylor, a Cherokee basket weaver frequently in demand as a crafts teacher and demonstrator, teaches Indian crafts in the public schools.

Along with each exhibition, we publish a brochure with photos of the artist and samples of his work, a quotation by the artist about his feelings for his work, and a text giving interesting information about the artist. Press releases sent to numerous newspapers around the country help to promote the artists and inform the public. Special invitations, sent to persons we know who support Indian arts and crafts, also help our artists to gain notoriety. National art magazines are interested in covering our exhibitions when they are aware of the work our artists are doing. They are very anxious to give us this kind of publicity which is valuable and appreciated.

The Indian Arts and Crafts Board is an advisory, not a funding organization, so we are continually seeking sources of financial aid to promote arts and crafts of Indian people. Many organizations have been cooperative and eager to help in our endeavors. The American Indian Program of Save the Children has contributed to almost every exhibition. State arts commissions, the U.S.E.T., and church groups have also been supportive organizations. The Indian craft groups themselves have given much time, effort and money to retain their rich arts and crafts heritage.

We are grateful for the efforts being made on behalf of the Indian children of this country, and the Indian Arts and Crafts Board appreciates being a contributor. (Pictures, brochures, press releases, newspaper clippings, and magazine articles were shown with this workshop.)

E. Frances Cherino

The Erikson Institute's Child Development Associate Pilot Project was designed to help teachers of American Indian children develop competencies in teaching those children. Sixteen of us, representing the eight Office of Indian Child Services areas across the country, participated in this project. Several tribes were represented who had many and varied ideas about what competencies teachers of American Indian children should have. Due to our diversity, we could only develop a set of guidelines for tribal councils to use, for education committees selecting teachers for their children and for developing curriculum and educational materials.

Teachers of Indian chidren have a unique responsibility to the children they teach. We thought that Indian children were slowly loosing their language, their religion, their values and their identity in the majority educational system. We thought that the Indian cultures should be preserved, utilized and that they must become an integral part of every Indian child's life. We recognize the importance of the Indian child's heritage and its meaning to his life today. We wanted to help him retain or regain his pride. We understand that the Indian child lives in a conflict of cultures, that he must make it in a white world to survive and he must recognize his Indian heritage to affirm his own identity. Because the Indian child must adapt to two worlds, it is critical that the home and school be a coordinated experience for the child. It is important for tribal communities to insure that teachers of their children understand the nature of their dual exposure and establish a positive, productive relationship between the parents and the school. Teachers must accept the responsibility for teaching the "whole child" and help him function in both worlds.

Teachers must be aware of the values of the Indian community in which they teach to avoid conflicts with the values of the majority society. They must understand the American Indian child is a loved and valued member of his family, his clan and his tribe. Most of you know the full meaning of this when it is said in the Indian language.

When we first spoke about this in the Erikson Project it was very difficult to explain in English because many ideas do not translate the way we want them to sound. The teacher should have respect for the American Indian religions and the philosophical beliefs associated with animals, plants and various aspects of the universe. We also believe that teachers should accept the family as the primary teacher of the child. And that grandparents, uncles and aunts all play an essential part in the process of establishing clan and tribal structures. These are a few of the things to think about in selecting people who work with your children. It is important for you to talk with your tribal leaders, and education committees who have some authority or some knowledge about what should be taught and how it should be taught.

These teachers should be able to establish and maintain a learning environment which reflects the particular tribal culture. By providing objects in the classroom which are familiar to the children; pottery, baskets, dolls that are dressed in tribal attire, blankets, rugs, musical instruments, and cooking utensils for the housekeeping area. We also believe it is important to have articles of clothing, subject to tribal approval. Some of us do not believe the tribal attire should be used in play but should be used for a very specific purpose only. Indian dances could be included with tribal approval and within limits. Tribal stories and songs for children may also be included. And let us not forget, there is so much our children can learn from the outdoors. Traditional structures can be built in outdoor play areas. In some of our pueblo Head Start programs we have adobe structures that children use for climbing. We have adobe playhouses and beehive bread ovens. The cooks even teach the children baking of bread outdoors. Science can be taught as well outdoors as inside. Our children work with plants and animals, anything that relates to the universe.

The curriculum should provide experiences within the American Indian cultures that develop skills to help the children cope with the modern world. Parents and community people should be utilized for their traditional skills; silversmithing, rug-weaving, pottery-making, beading and basketry. The cultivation and preparation of foods familiar to the children can easily be incorporated into the curriculum. Both traditional and contemporary Indian games or sports will enhance their physical development. Tribal legends and oral history should be in the program. Many of us have no written history. The teachers should teach the children about the contributions made to America by American Indians; the games, the foods, medicines of all sorts, the crafts, and most of all the ecological view of the Indian and his environment. The teacher should be able to provide the use of both languages in the classroom, especially the use of the child's primary language. She should be able to model in both of the languages and insure proper usage of the Indian language. She should be able to give attention to correct words used in labeling and in everday language; ie. in greeting elders, and addressing relatives and clan members. She should demonstrate a respect and an understanding of the community child rearing practices. By getting together with families on feast days, and by showing an interest in what the children are doing in the community she can better respect the roles of each extended family member.

During the Erikson Project many times we teased our Erikson Institute trainers. This was our means of correcting or disciplining them in some way. Indian people understand what this is. Our community health practices, the sings and dances our people have, the way in which we prepare, serve and handle foods must be known to the teacher trainer as well as the teacher, before she can respect our practices. Curriculum adjustments need to be made to fit the tribal and the community prescriptions. Sometimes our non-Indian co-workers have difficulty understanding why a child is not in school the day following a feast day or after a special happening within the tribe. Community happenings are just as vital in education of an Indian child, sometimes much more so.

We believe our teacher trainers need to be local people who can help teachers relate to all in the community. We are finding that using this idea in our area works very well. Using this technique creates a chain reaction which we very much want.

In addition to working with teacher trainers, we are now developing learning materials our teachers can use in the classroom. Three of our programs from New Mexico are displaying those materials here today. Please feel free to look them over and ask us questions.

I am offering you the challenge. The next time we get together, I hope you will tell me you have begun to implement some of these ideas we think are so important to use with our Indian children.

Martha Yallup

In planning programs for the people of the Yakima Indian Nation, we have tried to look into the future and discover what kind of world our children will live in. We have come to these conclusions: Their society and community will be culturally diverse and in a state of change. They will have a great deal of personal freedom. This freedom will require them to make appropriate choices, to htink critically, and to communicate effectively with other people. They will need to have respect for themselves, for others, and for all of life. Our children will have increased leisure time. They will need to cope with increased pressures on their families, and their culture. Career and role choices will be greater. They will need to adapt to community-wide and life-long education programs. And finally they will need to stay healthy, both mentally and physically.

Considering the values of our people has been basic to planning educational programs for the future. Our people were invited to contribute their own ideas about values and these are the values our staff is using. We value each individual's unique worth as a person. He has talents, rights, dignities, and responsibilities. We values all cultural heritages as uniquely worthwhile in themselves, and this diversity enriches human experiences for each of us. We value the personal freedom where each individual makes lifestyle choices. We value the cultural heritage of each child as being important. We value a combined home and school program which helps children assimilate their cultural heritage. They learn to honor the elders of their culture and acquire an understanding of traditional wisdom. We value the ability to communicate, and to understand. We value each family's right to play an essential role in the education of its children. We value the human ability to have faith and to be open to spiritual realities. We value a hopeful attitude in life, perseverance in difficulties and giving selflessly to meet the needs of others. We value personal health and the means to maintain it.

Prior to 1977 all programs in Yakima were separate, each reporting to a different committee. This dispersion was not meeting the needs of our people. So all education programs were placed under the Division of Education by tribal resolution. The tasks of the Division were many. Each program was surveyed to determine the target area, funding source, guidelines, regualtions of funding agencies, staffing patterns, local program policies and procedures, program overlapping and service duplication. To improve the quality and efficiency of service to our people each administrator worked with the appropriate tribal council committee. The tribal council placed a high priori ty of education. They believe that knowledge is the key to survival of our people and that the parent is the prime educator of his children. Therefore, the tirbe's interest is not to take away the responsibility of the parent but rather to supplement that responsibility.

With this philosophy the Division of Education's prime goal is to develop and organized educational structure that will provide information, statistics, research for analysis, increased funding, be innovative, be flexible, avoid duplication, and yet be vialble in meeting the needs of quality service to the Yakima people. We want to insure Yakima tribal sovereignty by developing an organized educational structure and provide information and statistics that reflect educational needs to the Yakima people.

The Division of Education is responsible for planning four separate parts; early childhood, elementary and secondary, continuing education, and special services. Early childhood is our biggest component. We believe in the necessity to zero in on children and their families while they are young. They should get a positive start in the educational process. We have a home-based program, a Head Start day care, support kindergarten, pre-school handicapped, and this year we have a tribally operated pre-school recognized by the Bureau of Indian Affairs. We have set standard policies and precedures that apply to all children on the Yakima Reservation who are enrolled in any of these programs. Every child is given a complete physical, tested for his development, and given special services if testing indicates that kind of need.

One of the key parts of the Division of Education has been training our own people to do these jobs. Our teachers are Indian teachers. We do not require them to have a college degree. However a training program is set up for those who do want to obtain a degree. Our program directors are all Indian. We use consultants and non-Indian staff who perform jobs we have outlined for them. We truly feel, by taking these steps, we are bringing about self-determination for our people.

CONCLUDING REMARKS

CLOSING REMARKS

Henry J. Keneally, Jr.

I want to share with you some of the aims and goals that we had for our Conference. The first was that we hoped to get participation from the local Indian communities. We hoped to attract people at the grassroots level who are really concerned with the problems and subjects we discussed in this Conference. Another goal was to enable those who plan and deliver services to the Indian child to do so with increased effectiveness. We hoped, from the Conference, to identify major problems faced by the Indian child; to identify and describe programs that have been successful in dealing with these problems; to identify strategies to replicate successful or new programs after suitable modification in other communities. We hoped to identify new, human and institutional resources for meeting the Indian child's needs.

I believe, by presenting and attending this Conference, we have all demonstrated our concern for our Indian children and we have shown our desire to work together to solve these problems. We have come face to face with each other, those of you who deliver services and those of you who are parents of Indian children.

We are making a good start together. We have begun by discovering what it is we want to solve, we must now remove the barriers to do so. We can and we will do this with perseverance, courage, and time. Thank you for coming.

Nancy Travis

In the beginning when we first talked about this Conference, we were concerned about looking at the needs of Indian children, looking at the direction we needed to go in the future. We also hoped it would be a celebration of the many good things that have happened, a celebration of the diverse cultures that make up the total Indian community. I feel a lot of things happened during the Conference that emphasized this. The impressive number of people that came from all parts of the country and the contributions of the children as they danced. The displays represented the various cultures, that was a strength of the Conference. Another thing I noticed happening was the large number of individual conversations among people. The dialogue between presenters and attendees. This opportunity is often not afforded to most of us. This Conference has brought together people from a wide variety of disciplines who are potential resources for our Indian families and children. I have appreciated the opportunity to take part in this Conference and I hope perhaps this will not be the last time this kind of opportunity is afforded us.

Winona Sample

I feel very honored that this Conference was the instrument by which the IYC Commission held its first hearing. A series of hearings will be held throughout the United States on the needs of children. I'm happy this Conference was available to us and we were pleased with your testimony. In Washington, as we talked about the hearings, people asked if Indians would respond. Would they give us their opinions? I believed you would because you have many needs out there. Forty people testified in our day-and-a-half of hearings. And every single testimony was well-prepared and well-delivered. If I were a Navajo, I would say, "Nizhoni, beautiful."

Mary Jane Fate

In Alaska, our Indian people have always been working in our communities. We've had to, we've been without any one else doing it for us. We've had to survive on what we could get and no one else could have done it except us. I am past president of the North American Indian Women's Association. We are being hosted by the Northwest Conference in Yakima in June. From our conference and from many others, I have learned so much. It's so good to speak together, to see non-Indians a little nervous talking to us. We are usually a little nervous when we have to speak to the non-Indians ourselves. It shows me we are alike in some ways.

On your way home, think about the Conference, talk to your tribal council and above all to your people. Let's get involved politically, and get involved with the bureaucracy. We have to. Let's not let them overpower us. We are the powerhouse. Let's exercise our rights. The Conference emphasized a lot of positive approaches. Let's improve what we have; let's improve the quality of our boarding schools. Our parents pushed us out and said, "Go get educated," and we did. Let's improve what we have. We can do it because we are intelligent, we're the best. Let's run the United States like it should be run.

Nancy Tuthill

Members on the steering committee and others were assigned to get recommendations from you who attended the Conference. In one workshop I attended, a total of fourteen recommendations were made. More were handwritten and given to me. Some were for more and better training of tribal court judges, for updates on the Indian Child Welfare Act and many others. I urge each of you to write down your recommendations and see that we get them. They are important. I will be responsible for putting them together in a formalized manner, then they will be disseminated as part of a report on the Conference itself.

Dallas Johnson

Friends, this looks like a revival of the spirit of our First Americans, and I'm proud to have played a small part in it. Dr. Menninger said the other day that this was a beginning. It's true it's a beginning. It's a beginning that started almost eighteen months ago in the small communities throughout the reservations of this country. We started with the idea that is Conference should be a positive one. One that could focus on the good things that are happening around the Indian world. We believed input should come from the reservation community people. That has happened and we're proud to have it. We also wanted the Conference to be a time of sharing and learning. We wanted it to be a time when we could come together and learn from one another, and I think this has happened. Leroy has asked me to speak about plans for the future. We've had many good comments about the Conference and we are thinking now about continuing it on an annual basis. It might even be an Indian conference of the Americas. Problems and solutions are similar. There's good reason for dealing with them together to give strength to one another. I think that can be done. Nancy Tuthill said we expect to get out the first report on this Conference by January 15. We expect to have the second report, a more thorough and more detailed one, which will carry some of the major speeches and perhaps the recommendations of this Conference. We hope this will come out around July 1. Initially, we wanted this Conference to be composed of reservation community people, but we also wanted the findings and recommendations to get to people at the policy-making level. And this we plan to do. This is truly a beginning, a revival of the spirit of our First Americans.

Virginia Zuniga

I would like to thank Effie Dressler, who is Co-Chairman of our tribal council in Nevada and Marlene Coffey, Co-Chairperson of this Conference, who did a really fine job planning and implementing this Conference. Being a college student, I must speak from an Indian youth viewpoint. Having youth involvement in the Conference has been really good. I think it is important for the youth to speak out. Our personal attitudes and impressions can help others learn what we are experiencing. It is good to return home after a conference having learned and having accomplished something. It is good to acquire new friendships and meet old, familiar friends. This Conference allowed us to reach across age and social barriers. The youth represent the future of our Country and we need them to be strong, and capable of handling problems they will face. I would like to read to you a poem important to me and fitting for this Conference. The words were spoken by a great Indian chief and it is entitled "Destiny."

I believe in us
    And the destiny that is destined to us.
I believe that we were and are
    The contributors to this great civilization.
I believe that we have inherited
    An ancient dream song from our forefathers.
I believe we can say to the world:

Here I am, a young tree.
Whose roots have been plucked from the hill,
Yet I am deeply rooted here.
I shall be fruitful and reproduce.
I believe that our forefathers founded this land
And we were born to be respected as leaders.
I believe that it is in us to be leaders.

And what is a great leader?

One who acknowledges
Others rights before asserting our own
But always conscious of our own.
It is to produce
By labor and to spend less than you have produced
So that our children do not have
To be dependent on the state
When we are gone.
It is to be proud
Of being Indian,
But it is always to be proud
That our forefathers came from this land
Which God graciously laid His hand upon.

Indians of America, believe in each other.

I believe in you.

Gerald Conyngham

I feel very honored, as the others do, to give my impressions of this Conference. I'm here for just a fortnight. I work and live in London, and I'm involved in the domestic program of Save the Children in England. This is the largest conference I have ever attended. Everything is always bigger and better in the United States. I've been very impressed with the organization of the Conference. I think it's gone very smoothly considering the vast numbers of people. The Conference has pointed out to me how remarkably similar the problems are for American Indians and minorities in the United Kingdom. The Kelts, people who lived in England before the Romans, Anglos and Vikings came, are a minority now living in Ireland, Scotland and Wales. They are trying to get their independence. Pride in one's own culture and history are things being talked about by ethnic minorities in Britain. West Indians and Asians are discovering they have a lot they can teach the White English, pride in their own culture and their own identity. A lot of endangered values of Indian people were beautifully represented during the Conference. These are very important values which can be taught in my own country by the West Indians and the Asian population. And you can teach the White Americans in this country about yourselves.

I was very impressed with the IYC hearings. It is a good idea for groups to give their testimony. The Payson/Tonto Apache story was an extremely good example of community action. Finally, I would like to mention the entertainment which I think has been of a very high standard. I would like to thank everyone for the friendly welcome I've had during the short time I've been here. The American people have quite a reputation in England for being generous, friendly, and hospitable. Although the weather here hasn't been quite as warm as I would have liked, the reception I've had has amply made up for it.

Tony Sando

A year ago when I was here with many Indian and non-Indian friends and planners, I never realized I would see this many Indian and non-Indian friends at our Conference. We really have the concern and love for our Indian children. In this Conference I learned that only love can unite a family. I believe that we adult Indian people are really concerned about children, about helping to make a future for them. Everyone who came from all over the country speaks about our Indian heritage and culture. I realize that our Indian heritage will in no way create problems in our quest for a better Indian world. We are determined to make a better life. I think they call this Indian Determination. We are making ourselves known to the people of this country and we are determined. We came from different parts of the country; large and small reservations, villages, and communities; we spoke together of our ideas and feelings.

I commend the people who took time from their busy schedules to appear before us and we are deeply grateful. Mrs. Young felt that her commitment to be here with you was of primary importance. We hope to take back to the Commission our feelings about what we heard. The recommendations will be written up. Because of the importance of some of the things you had to say, we intend to ask the Commission if we may present a position paper to the President. The idea was to incorporate our recommendations with those from throughout the United States at the end of the year. We cannot wait that long because we need a waiver of income eligibility for Indian children in Head Start programs. We also need to begin implementation of the Indian Child Welfare Act. The regulations must be written with input from Indian people at all levels and money must be made available to train a variety of people to implement this act. I would like to borrow from my Navajo friends and leave a word with you from one of their prayers. May you walk in beauty with your children before you, behind you, and beside you. May you walk in beauty in your daily tasks for Indian children. Because you are the only ones who can make life beautiful for these children whom you touch.

Dr. Noel Lewis

If the chairman was looking for someone more unqualified to give a response to such a conference, I don't think he could have chosen more wisely. I've only been in the United States a couple of weeks and it is the first educational experience I have had here. I spent two months in Canada before coming to the U.S. I have noticed in Canada, the U.S. and my country, we share an important concept. In the part of Australia I come from, the aboriginal word for aboriginal is "merry." The people talk about merry time. And in the south of Australia they talk about merry time; it means that things happen when they are going to happen. That's a good thing, one that we share. We should not allow ourselves to be oppressed by time and time tables. We also share problems of getting good programs funded. We spend years working up programs and then we must persuade someone who may live 1,000 or 2,000 miles away, that they ought to give you the finances to start some project that is important. You've got to persuade someone who sits in an office very far away that something ought to happen. It certainly does make things more difficult.

We have the equivalent of your Bureau of Indian Affairs. They are really in a "no win" situation, always going to be kicked from one direction or another. And I've done my share of kicking, I want you to know that. At a conference of Canadian Indians someone said, "Our bureaucracy is uniquely the worst in the world." We just looked on. My party and I knew which bureaucracy was worst in the world, we thought. I feel it's the same in the U.S.; the people in Indian Affairs will be getting brick bats and very little in the way of bouquets.

One very interesting thing I learned from the Conference was that academic experts are being put in their place. Self-determination seems to really be working among Indian people in Canada and the U.S. It's just starting in our way. Academic experts were to be the servants of the Indian people. Sometimes in the past they have been the controllers of programs. As academic experts, they've got so much to learn and listen for.

The Conference has obviously been a great sucess. You've been weighed down by numbers, an 1800 member conference measures the success and interest, and part of a conference's function is to inspire the faithful. I think it's very needful. Sometimes when you are sagging you think you are never going to see the light at the end of the tunnel then you come together and you go away with renewed strength. I am sure you people will do this. I've come away from this Conference more bewildered than when I came because of the absolute treasure of riches therewas to be gained. I would like to thank you for your hospitality in asking me here. I think it's good for people like me to be sent around the world be the institutions they work for. It means that we are going to probably do a little bit less harm than we might otherwise if we stayed at home isolated in our own ignorance.

What I'd love to see come out of my visit here is some sort of interchange. I think that sharing experiences could be very rich for the people who are on the receiving end of being colonized. I hope we can arrange some sort of program for swapping ideas and experiences by visiting each other. I certainly wish you all the success you could possibly have when you go back to your various areas to work.

Cameron Chavez

While listening to the keynote speaker, Mr. Sekaquaptewa, talk about boarding schools the other day, I began to feel bad. I work as a counselor for boarding schools on the Papago Reservation. For a moment I didn't want to admit that I worked for them. But I know there are lots of good things about boarding schools. I believe there is always two sides to the boarding school story and that we should look at both sides of the issue. These schools are a necessity on my reservation because we are so widely spread. A lot of us have to travel 60 or 70 miles to get to a school from some of the isolated villages. So, to us, the Papago, it must be a way of life for the time being.

Martha Yallup

Everybody has said a lot about the things I have been thinking. I'm very happy to see so many people from the grassroots. One of the objectives of this Conference was to identify problems faced by the Indian child. We must attend to the total child; his physical and mental health, his family, his community, his culture, and his environment. Another objective was to identify and describe programs which have been successful in dealing with these problems. I'm very pleased so many of you stayed for the entire convention. Usually during the closing session the room is about one-fourth full. I wish the sessions had been longer. We needed more time to explore the problems for which you need answers. I wish many of the workshops had been repeated. I am sure we missed out on some very good ones. I would recommend, if another conference is planned, that additional time be allotted for resource people to spend with you. I would like to see more activities for group interaction to enable you to meet more people. I would like to see more information about tribal governments and how programs can work together for more mutual support. This would have a more effective impact on our children.

Leroy Falling

I guess you dream, when you start out as a teacher, that someday something will happen. I used to think, when I was an elementary teacher, this is life right here with these 30 children and I was very happy just to be a teacher. But you know the way the Bureau rewards a teacher is to make a lousy principal out of him. I guess that's what I became, and from there I began to loose contact with children and that was my loss. It's been so refreshing to talk with you folks who work at the grassroots level with the children everyday.

In observing this Conference, I have been able to identify a host of resources the Indian child has to help him. I see a cooperative spirit that is beginning to emerge between these organizations and it is very encouraging to me. But I think we ought to take a warning from the remarks made by Wendell Chino, that you cannot replace the parent. You may help the parent, you may encourage the parent, you may enlighten the parent, orient him, scold him, but in the end let him be a parent and let him be an Indian parent. Let them be mothers, dads, grandfathers, grandmothers, traditional uncles and aunts. These are the family of the Indian child. In the sessions, in the children's youth performances, and in the young tribal leaders like Franklin McCabe, we are reminded of still another resource that sometimes gets overlooked. And that is the resource of the child. We've been wrong in our insistence in the past that you must be 21 years of age in order to have a worthwhile thought. Before you can contribute in a mature way to society, we used to say, you should be seen and not heard. Sometimes we didn't even want to see them. But we have been wrong because we've lost this tremendous potential of children in these early years. We look at the very child we thought needed all of our protection, needed all of our doing for them. And all that child wanted was a chance to do it for himself.

I don't think we gave you any new ideas here. But I hope we gave you a chance to express the ideas you already have going. You don't have to create anything new, just make what you have better. People are interested in what is going on in your community. They may want to take the idea back, dress it up in their own tribal culture and setting, make it work in their community. This is the real exchange of ideas among Indian people. We've repeated here the history of early tribes when they used to meet for great pow wows, to share ideas, get new ones, and learn how to survive.

FUTURE PLANS

The First National Indian Child Conference has concluded. The attendees, presenters, and speakers have returned to their home communities to carry on the work they are doing with Indian children. But in their minds and the minds of those who worked and planned so diligently for eighteen months prior to the Conference, the energy and spirit developed during that week lives on.

Recommendations continue to come in. Your responses, so important to the future of Indian children, merit publication in their entirety. Thus a supplement to this report is being compiled and prepared for distribution.

Does our work end here? The resounding answer received from those who attended the Conference is "No, we have only begun to work. We have only begun to find each other, to discover our strengths and our potential. Those human traits which drive us all to make a better tomorrow for our Indian children and ourselves." Save the Children's American Indian Program will sponsor the Second Annual National Indian Child Conference this fall. The Conference will convene at the Hyatt Regency Hotel in Phoenix, Arizona from November 25 through 28, 1979.

LIST OF TRIBAL AFFILIATION

The attached listing of conference attendees, alphabetically by Tribes, is repititious and frequently identifies participants by reservation or community. However, we feel it does provide the recipient of this report with a good picture of who came to the conference and where they came from. For this reason we have included the listing as is.

1978 CONFERENCE ATTENDANCE
Alphabetically by Tribes

A

	(No.)
Acoma	14
Assiniboine	1
Assiniboine & Sioux	2
Apache	8
Athabascan	3
Athabascan-Caribou	1
Athabascan/Inupiat Eskimo	1
Aleut	1
Arikara	2
Apache/Seneca	1
Alabama-Coushatta Indian Tribes of Texas	1
Arapahoe	2
Arapahoe-Cheyenne-Shawnee	1

B

Blackfeet	4

C

Cheyenne-Arapahoe	3
Cheyenne River Sioux	6
Cherokee	12
Chippewa	6
Comanche	4
Coharie	1
Colorado River Indian Tribes	14
Creek	5
Chickasaw Nation	1
Chippewa-Cree	6
Chehalis-Oakville	1
Creek/Seminole	1
Coeur D'Alene	1
Cocopah	13
Caddo/Potawatomi	1
Cree (Federation of Saskatchewan Indians)	5
Cochiti	4
Cherokee-Choctaw	1
Cherokee (Western)	1
Coast Salish-Nanaimo	1
Coast Salish-Nanoose	1
Colville Confederated Tribes	4
Chemanius Band (Canada)	1
Crow Creek Sioux	1
Choctaw	1
Cheyenne	1
Confederated Tibes of Warm Springs (WASCO)	5

D

Delaware	2
Devil's Lake Sioux	9

E

Eskimo	3
Eastern Cherokee	5
Euche	1
Eastern Shoshone	1

F

Flathead	2
Ft. Belknap	1
Ft. Peck Sioux	1
Ft. McDowell Mohave-Apache	1
Ft. McDowell Yavapai	1
Federation of Saskatchewan Indians (Canada)	1

G

Gila River Indian Community	9
Gros Ventre	1

H

Hidatsa	1
Hopi	24
Hopi/Havasupai	1
Hualapai	4
Hoopa Valley Tribe	4
Hidatsa-Hualapai	1
Hopi/Navajo	2
Hopi-Papago	1
Hopi-Tewa	2
Hopi-Maricopa	1

I

Isleta Pueblo	7
Isleta	1

J

Jemez Pueblo	3
Jemez	4
Jicarilla Apache	2

K

Kwawskelth (Canada)	1
Kalispel	1
Kickapoo	1
Kiowa	3
Kiowa-Caddo	1
Kaibab-Paiute	4
Keweenaw Bay Chippewa	1
Karok/Yukut	1

L

Laguna	8
Lummi	2
Lumbee	1
Lower Brule Sioux	6
Leech Lake Reservation	1
Lac du Flambeau Chippewa	1
Lakota Sioux	1

M

Minnesota Chippewa	2
Menominee	2
Meflakatla Indian Community (Alaska)	3
Mescalero Apache	19
Mohave	1
Muckleshoot	1
Mohave/Papago	1
Mohawk	1
Maricopa	2
Maricopa-Gila River	3
Mississippi Band of Choctaw	6
Mohave/Pima	1
Miccosukee	3

N

Nambe Pueblo	1
Nambe Tewa	1
Nooksaek	1
Northern Cheyenne	2
Nanaimo Indian Band (Canada)	4
Navajo	130
Navajo/Hopi	3
Navajo-Tewa	1
Navajo/Apache	1
Navajo/Laguna	1
Navajo/Papago	1
Nez Perce	8

O

Osage	4
Omaha Tribe	3
Ojibway	2
Odawa (Canada)	1
Ottawa	1
Omaha Winnebago & Santee Sioux	3
Oglala Sioux	9
Otoe/Iowa-Pawnee	1
Omaha-Hopi	1
Oneida	1
Oneida-Wisconsin	1
Omaha Tribe of Nebraska	2

P

Paiute	9
Puyallup	4
Pueblo	1
Potawatomie of Oklahoma	1
Pima	31
Pima Maricopa Indian Community	8
Papago	119
Pima/Gila River	5
Pima-Papago	2
Paiute/Shoshone	1
Paiute/Washoe	1
Puyallup/Nooksuk	1
Pima/Mohave	2
Papago/Pima	3
Pueblo/Tewa	1
Pawnee Tribe of Oklahoma	1
Picuris Pueblo	3
Pueblo/Sycamore	1

Q - R

Quechan	19
Red Lake Chippewa	1
Rosebud Sioux	2
Reno Sparks Indian Colony	9

S

San Carlos Apache	8
San Felipe Pueblo	6
Sandia Pueblo	3
Santee Sioux	3
St. Regis Mohawk	1
Sisseton/Wahpeto Sioux	2
San Carlos Apache/Tonawanda Band of Senecas	1
Small Bay Camp Cree	1
Santa Clara Pueblo/White Mountain Apache	1
San Juan Pueblo-Tewa	5
Sault Ste. Marie Tribe of Chippewa	1
Seminole Tribe of Florida	4
Santa Ana Pueblo	1
Santa Ana	1
San Juan Pueblo	2
Stockbridge-Munsee Community	3

Seneca	2
Shoshone & Bannock Tribes	3
Shawnee	1
Santa Clara/Isleta	1
Santa Clara/Pueblo	13
Santo Domingo	7
Shoshone	3
Seminole	3
Standing Rock Sioux	3
Sclitz	1
Sioux	11
Shoshone & Arapahoe	1
Shoshone-Bannock	2
Shoshone Paiute	2
Santo Domingo Pueblo/Cochiti Pueblo	1
San Ildefonso Pueblo	1
San Ildefonso-Tewa	3
Southern Ute	4

T

Tewa-Nambe	1
Tewa-San Ildeionso	2
Three Affiliated Tribes (Mandan, Arichara, Hidatsa)	1
Tuscarora	1
Tlingit	4
Tlingit-Haida (Alaska)	1
Turtle Mountain Chippewa	3
Tesuque Pueblo	2
Tesque Pueblo	2
Taos Pueblo	8
Taos Pueblo-Tiwa	1

U

Ute	8

W

Washoe	1
Washoe/Paiute	1
Winnebago	2
Winnebago Tribe of Nebraska	6
White Mountain Apache	57
White Earth-Minnesota	1
Wampanoag	1

Y

Yaqui	2
Yakima	6
Yavapai-Maricopa	1
Yaqui-Papago	1

Z

Zuni Pueblo	12

There were 957 Indian participants, excluding those who may not have registered, representing 31 states, the District of Columbia, British Columbia, Ontario, and Saskatchewan in Canada. England and Australia were also represented.

In our newsletter distributed in June we indicated that we would include a report on the nine recommendations developed in the 1978 Conference.

Thus far we have received responses from many organizations, agencies and individuals representing state, county and federal as well as tribal organizations.

The responses, as of this date, are still being delivered to this office. In addition, the quantity, length, and the thoughtful, carefully detailed responses are such that it was decided to include all of the material developed in a separate publication.

Copies of the responses to the recommendations will be sent to all who request them at a cost of $1.00 per issue.

It is anticipated that the Report of the Responses will be completed by September 15. Copies will be available for purchase at the November NICC or may be obtained by request from this office. If desired please send check or money order for one dollar with your request (no cash please) to:

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